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REPORT
OF THE
Christian Missionary Activities
Enquiry Committee
MADHYA PRADESH
1956

VOLUME II
PART B



NAGPUR
GOVERNMENT PRINTING, MADHYA PRADESH
1956

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REPORT OF THE CHRISTIAN MISSIONARY ACTIVITIES ENQUIRY COMMITTEE MADHYA PRADESH

VOLUME II

PART B

CORRESPONDENCE OF ROMAN CATHOLICS WITH THE COMMITTEE, THE STATE GOVERNMENT AND THE CENTRAL GOVERNMENT

Copy of D.O. letter, dated Nagpur, the 23rd April 1954, from Shri P. Lobo, Advocate, Supreme Court, Civil Lines, Nagpur, to Shri B. P. Pathak, Secretary to Government of Madhya Pradesh, Nagpur

A Government Communique, dated the 16th April 1954, has announced a Six-man Inquiry Committee to probe into Christian Missionary Activities in this State and you are to be its Secretary.

Under instructions from and on behalf of the Catholic Regional Conference, I am to kindly inquire from you as to the following details with regard to this Committee :—

- (a) its term of reference,
- (b) its procedure,
- (c) whether lawyers will be permitted and if cross-examination of witnesses allowed,
- (d) whether Christian organizations in the State would be able to make depositions,
- (e) whether the charges levelled against Tribal Christians by the Government of Madhya Pradesh would be inquired into, and
- (f) under what provisions of law it has been constituted and its jurisdiction.

Kindly give me this information at an early date as I am going to Pachmarhi.

Trusting this finds you well.

Copy of D.O. No. 2-S-CMEC, dated Nagpur, the 30th April 1954, from Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, to Shri P. Lobo, Advocate, Pachmarhi (M. P.)

With reference to your letter, dated the 23rd April 1954, I am desired by the Committee to inform you that your letter has been forwarded to the Government of Madhya Pradesh in the Political and Military Department for disposal. It is hoped that the Government will reply to you concerning the various points raised in your letter under reference.

* 2. The terms of reference are already contained in the Resolution of Government, which has been referred to in your letter. Regarding the procedure, the Committee have not yet taken a decision, and I am desired to inform you that when the question of procedure is settled, due intimation to the public will be given.

Copy of D.O. No. 2/S-CMEC, dated Nagpur, the 30th April 1954, from Shri B. P. Pathak, Secretary, Christian Missionaries Activity Enquiry Committee, Madhya Pradesh, to Shri K. B. L. Seth, I.C.S., Chief Secretary to Government, Madhya Pradesh, Nagpur

I am desired by the Committee to forward herewith in original a letter received by the Committee from Shri P. Lobo, Advocate, Supreme Court, Nagpur, for such action as Government may consider necessary. A copy of my reply to Shri Lobo is also enclosed for information. It is requested that a copy of the reply, which Government may send to Shri Lobo, may also be sent to the Committee in due course.

Copy of D.O. No. 1874-815-V, dated Nagpur, the 14th May 1954, from Shri B. N. Kunte, Additional Secretary, Political and Military Department, Madhya Pradesh, Nagpur, to Shri P. Lobo, Advocate, Pachmarhi

I am desired to refer to your letter, dated the 23rd April 1954, addressed to Shri Pathak and to give below seriatim the details asked for in paragraph 2 thereof with regard to the Committee appointed by Government to enquire into the activities of Christian Missionaries :—

- (a) and (b) The terms of reference are already contained in this department resolution No. 318-716-V-Con, dated the 14th April 1954. As regards the procedure as Shri Pathak has already informed you, due intimation to the public will be given as soon as the question of procedure is settled by the Committee.
- (c) The question whether lawyers will be permitted to appear and cross-examine witnesses is one of procedure, within the discretion of the Committee, and appropriate orders will be passed by it, if the question arises before it, with due regard to the circumstances and requirements of the enquiry.
- (d) Christian organisations in the State will certainly be allowed to make deposition.
- (e) It is not clear to what charges reference has been made in this. So far as Government are concerned, they have appointed the Committee on the basis of representations received to enquire into and report the facts.
- (f) Government have inherent powers to appoint a Committee to make enquiries on any matter to ascertain the factual position with a view to determine the action to be taken. Persons in the know of facts relevant to the enquiry and willing to place such evidence before it will be free to do so.

No. 1875-815-V, dated Nagpur, the 14th May 1954.

Copy forwarded to Shri B. P. Pathak, Secretary, The Christian Missionaries Activity Enquiry Committee, Madhya Pradesh, Nagpur, for information with reference to his demi-official letter No. 2-S-S-CMEC, dated the 30th April 1954.

B. N. KUNTE,

*Addl. Secy. to Govt., Madhya Pradesh,
Political and Military Department.*

Copy of D. O. letter, dated Nagpur, the 24th May 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to the Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh Secretariat, Nagpur

With reference to your D. O. No. 1/S-CMEC, dated the 30th April 1954, to my legal adviser Shri P. Lobo and D. O. No. 1874-815-V, dated the 14th May 1954, from Mr. B. N. Kunte, Secretary in the Political and Military Department, Government of Madhya Pradesh, I will be grateful if you will kindly let me know whether you have received any written complaints against Christian Missionaries and Christian Tribals into which enquiries would be instituted and whether copies thereof could be made available to me.

I will be prepared to bring my own typist to copy these records, if permitted to do so. Kindly also let me know whether any charges are payable for taking out these copies or whether any lump deposit has to be made for this purpose. I would be very grateful for the favour of a reply at the earliest possible date, say, at least a week before the Committee proceeds on its projected tour.

D. O. No. 14/S-CMEC, dated Nagpur, the 29th May 1954, from Shri B. P. Pathak, Secretary, Christian Missionaries Activities Enquiry Committee, Madhya Pradesh, Nagpur, to Shri G. X. Francis, President, Christian Association, Nagpur

Kindly refer to your letter, dated the 24th May 1954.

2. Numerous representations from several individuals and organizations have been received by the Committee. There appears to be no objection in granting copies thereof to you, but as the Committee do not have an independent office, it may not be possible to get copies of all such documents ready in a short time. In these circumstances there is no objection if a legal adviser or other representative is deputed by your Committee to inspect those documents and to take down notes. In due course copies of documents to be specified by you will be supplied. At present it is not possible to intimate whether any charges would be payable because the matter would be for Government to decide and a reference to them is being made. Your representative may inspect the records in my office in the Secretariat at any time between 6-30 a.m. and 11-30 a.m. on any working day.

Copy of D. O. letter, dated Nagpur, the 1st June 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, Secretariat, Nagpur

This is to thank you for your courtesy in allowing me today to examine the allegations made against Christian Missionaries.

I and Mr. Polycarp Lobo will be accompanying the Enquiry Committee as observers of the Catholic Regional Committee.

With kind regards.

Copy of D. O. letter, dated Camp, Dharamjaigarh, the 6th June 1954, from Shri G. X. Francis, President, Catholic Regional Committee, Camp, Dharamjaigarh, to Dr. Bhavani Shankar Neogy, Chairman, Christian Missionary Activities Enquiry Committee, Camp, Dharamjaigarh

It has been represented to this Committee that any representations made by the Christian Tribals to the local or higher authorities, disclosing their difficulties or grievances, invariably exposes the signatories, to further harassments and persecutions by the executive officers. I have quoted an instance of the kind in my 10-point Memorandum submitted to the Prime Minister of India through the Chief Minister of Madhya Pradesh, dated the 14th February 1954, and have adduced the correspondence which has passed between me and Mr. Sunderlal Verma, then Deputy Commissioner of Raigarh. The Catholic Regional Committee is convinced of the genuineness of these apprehensions.

2. The Christian Tribals of Jashpur desire to bring to your notice and to the notice of your colleagues, all their complaints of the harassments and persecutions, and the story of the discrimination practised against them. They are, however, afraid of doing so, for fear of being exposed to worse and immediate dangers.

3. In the circumstances, I request that an assurance may kindly be given that Christian men and women who will tender written or oral evidence before your Committee will be protected from the effects of executive vengeance and wrath.

Copy of D.O. letter No. Ref. BC-112-54, from the Members of the Standing Committee of the Catholic Bishops' Conference of India, 20, Miller's Road, Bangalore-1, to Pandit Ravi Shankar Shukla, Chief Minister, Government of Madhya Pradesh, Nagpur

Since representations addressed to you by the Bishops and the people of Madhya Pradesh have not had the desired effect, we are addressing you the enclosed Memorandum on behalf of the Catholic Bishops' Conference of India in the fervent hope that it will receive the earnest and urgent attention which we feel it deserves; and that it may help you to realise how gravely disturbed the Christian community is over these recent events.

All over the country, we have been asked by our own people and well-wishers, drawn from every rank and creed, why no action is taken by us to offset the campaign conducted against us and the disaffection promoted between the communities by interested agencies. We have always stood for constitutional representation and have all along felt that in a country, in which the Constitution guarantees justice to all communities, a community like ours would receive due protection at the hands of our own national Government, particularly when they have no representation in the Legislature.

At the outset, we would like to point out that this Conference, established in 1945, is composed of the Catholic Bishops of the whole of India and heads of a few ecclesiastical units, the former numbering 56 and the latter 9. Of the 59 Archbishops and Bishops of India, 40 are Indians. These ecclesiastical authorities represent the entire Catholic Church and the Catholic community of India in all matters affecting religious and social interests.

One of the main objects of the Catholic Bishops' Conference of India is to defend and promote the rights and interests of the Catholic Church.

We shall be grateful if you will kindly communicate to the General Secretary of the Catholic Bishops' Conference of India, His Grace Most Rev. Thomas Pothacamury, Archbishop of Bangalore, the views of Government on the memorandum.

Thanking you.

Copy of D.O. letter No. Ref. BC-111-54, dated the 15th June 1954, from the members of the Standing Committee of the Catholic Bishops' Conference of India, 20, Miller's Road, Bangalore-1, to Pandit Ravi Shankar Shukla, Chief Minister, Government of Madhya Pradesh, Nagpur

It is with deep concern that we have been watching the development of events in the State of Madhya Pradesh. Ever since the appointment of the six-man Niyogi Committee, there has been an air of uneasiness all over the land, and what pains us most is that the Christian community has so suddenly become suspect and is being subjected to harassment which goes ill with India's traditional spirit of tolerance.

2. From the terms of reference of the Niyogi Committee, we understand that offence seems to be taken at the conversion work that is being carried on by Christian Missionaries, particularly in certain parts of the State. We fail to understand, Sir, why a special committee should have been constituted for the purpose of investigating into the activities of the Christian Missionaries in this connection.

3. It is not only Christians who are engaged in conversion work, but also Hindu organisations, and other religious denominations. There are instances of even old converts being induced to renounce Christianity and become Hindus. The work of the Christian Missionaries has never been, and is not, a source of offence to non-Christians. The Christians do not constitute a political unit, but are part and parcel of the general population and have always evinced a deep interest in the welfare, culture and progress of their country.

4. We understand that the intention of the Government is to arrive at the truth through an impartial committee. We are not averse to any impartial and objective investigation, for we have nothing to fear and nothing to hide. But, with regard to this Committee, it looks as if the complaining party has all the weightage of representation on the Inquiry Committee, which is composed of five Hindus who may not understand the aims and objectives of Christian Missionaries. The only Christian member who has been nominated has no representative status in the Christian community. We expected equal representation would be given to Christians on the committee.

Viewed in its proper perspective, the present situation, particularly in the Raigarh and Surguja districts, has deteriorated into a purely communal affair. Things being such, it is very unfortunate that the Government should have appointed on the panel of the Committee a majority of personnel belonging to the communal party.

5. There have been no reports of any disturbance, discontent and antagonism between the Christian minority and the major elements of the population, except some misleading and unverified statements and reports in the press why should the acceptance of Christianity by the aborigines offend the religious susceptibilities of non-Christians? Reference has often been made to the system of mutual-aid societies that has been built up in the tribal areas of Madhya Pradesh. But what is not commonly known is that these mutual-aid societies are the outcome of the sacrifices of the people themselves under the wise inspiration and guidance of the Christian Missionaries. What has thus contributed to the economic uplift of these poor Tribals is now being misconstrued as a deliberate attempt to entice the ignorant Tribals into the Christian fold by monetary inducements: when it ought to be realised that such a practice is an effective measure of implementing the directives given in the Constitution.

It is surely not unknown to you that the history of the Adivasi people bears out clearly how they were exploited by the merciless hordes of intruders who literally invaded their territories and endeavoured to deprive them of all their land and belongings. Under the British Regime too, the Government, in order not to offend or antagonise the local Rajas, did nothing for the amelioration of these down-trodden people. It was here that the Missionaries stepped in. They championed the cause of these unwanted sections, often at the risk of their lives. It is this spirit of devotedness and charity on their part that has endeared them to the tribal peoples.

CATHOLIC BISHOPS' CONFERENCE OF INDIA

6. The Congress has been well-known for its anxiety to settle minority problems with the consent of the minorities concerned. We do not know why this policy was not followed when the Inquiry Committee was constituted. The policy of the Government has been clearly laid down in the Constitution which guarantees liberty of thought, expression, faith and worship, and also freedom to profess, practise and propagate religion. This constitutional liberty should not be considered as an abstract declaration, but a concrete reality, inspiring confidence in religious minorities like Christians. Freedom to propagate religions confers a right not only on the preacher, but also a corresponding personal right on the listener to accept any religion he deems fit or right. If the Missionary cannot propagate his religion, the logical inference is the denial to every person in India of the right to believe, accept and profess the religion of the truth of which he is convinced. The liberty guaranteed by the Constitution, namely, of thought, speech and action, would be futile, were the preacher prevented from spreading the faith he believes in, and the community or an individual denied the right and freedom to accept the Christian faith or any other creed. It is obvious, therefore, that obstacles should not be placed in the presentation of Christian truths. Any such restriction would naturally rouse resentment and discontent in a body of people who have been taught to respect authority and love and esteem their national leaders, and would be a violation of Fundamental Rights. In the light of these considerations, we fail to understand why any community should take offence at the exercise of our Constitutional Rights.

The right to preach and propagate religion cannot be denied to any Missionary. In their judgment on the appeals against the Bombay Public Trusts Act, the Supreme Court declared emphatically that "Article 25 of the

Constitution guarantees to *every person and not merely to the citizens of India*, the freedom of conscience and the right freely to profess, practise and propagate religion”.

7. The argument is often brought forward that the tribal is too “illiterate” and “ignorant” to think and act for himself. If this argument has any force in the case of a tribal who wishes to embrace Christianity, we fail to see why it should not have equal force in the case of the hundreds who are daily being drawn towards other creeds.

Again, Sir, you are aware, that the Constitution has enfranchised all these sections of the people: the inference is self-evident, *viz.*, that these tribals are capable of thinking for themselves and making their choice in matters of national importance.

8. In the present stage of India’s cultural development, while efforts are being made to increase the percentage of literacy among our people, it is very distressing to note that our Catholic Schools intended to meet this national need among our tribals are being deprived of recognition and help.

9. With regard to the allegation that our Missionaries have participated in political activities, our defence is that so far no proofs have been adduced to show that they have failed to conform to the instructions of the Holy See, which clearly forbid such participation. It is a matter of common knowledge that the work of the Missionaries among Harijans and Advasis has exercised a profound influence for the better, transformed their minds and outlook, making of them worthy citizens of India, ever loyal to their country.

10. We, therefore, beg to submit that—

- (i) the Inquiry Committee should comprise of not only representatives of the major elements, but also of religious minorities, such as, Christians, Muslims and Parsis, and that the terms of reference be so widened as to include enquiry into the harassment of Christians ;
- (ii) that the inquiry be conducted according to the Commissions of Enquiry Act of 1952;
- (iii) that every opportunity be given to the Missionaries concerned to answer the charges levelled against them ; and
- (iv) that the Catholic Bishops’ Conference of India be kept informed of the activities of the Inquiry Committee and their findings, as submitted to Government.

Copy of D.O. letter, dated Nagpur, the 14th June 1953, from the Secretary to the Most. Rev. Dr. Eugene D’Souza, Archbishop of Nagpur, to Shri B. P. Pathak, Secretary, Niyogi Commission, Nagpur

I have the honour of forwarding you this enclosed letter at the request of the Most Rev Dr. Eugene D’Souza, Archbishop of Nagpur, for your kind perusal.

Copy of D.O. letter, dated Nagpur, the 12th June 1954, from the Most Rev. Dr. E. D'Souza, Archbishop of Nagpur, to Pandit Ravi Shankar Shukla, Chief Minister, Government of Madhya Pradesh, Nagpur.

At the outset I cannot but express my disappointment at your reply to my memorandum of 7th May. In spite of repeated attempts to present our case and our point of view we are sorry to say that Government has always turned a deaf ear to our requests. The impression has somehow grown that Government has its mind made up about Christians and Christian Missionaries, and has therefore shut its doors to all further representations on the matter.

From your letter of 14th May, I gather that impartiality has been the basis of Government's selection of the six-man Niyogi Commission. "We do not want any particular member to be on the Committee who would advocate one cause or the other and instead of being a real judge would become an advocate for a particular section of the people." I feel it my bounden duty, Sir, to inform you that on the basis of this very principle which you have stated the Commission that has been appointed by Government can hardly be classed as impartial.

No matter how indulgent a view one may take of the matter under consideration one cannot escape the conclusion that it is at the moment a communal affair and a communal dispute, between Hindus on one side and Christians on the other. Things being such I think you will agree with me, Sir, that if a Commission appointed to inquire into this subject under dispute be composed of personnel belonging predominantly to one communal party it cannot but be labelled as partial and one-sided and consequently can hardly be said to inspire the confidence of all concerned. This is actually the fundamental drawback of the composition of the present Commission.

In a Government D.O. No. 1874-815-V, dated the 14th May 1954, reference is made to "inherent powers" which Government has "to appoint a Committee to make inquiries on any matter to ascertain the factual position with a view to determine the action to be taken." May I be allowed, Sir, to express my humble opinion on the matter. There are many things permissible for a man to do but all may not be expedient. I personally feel that of all unwise things this is the most unwise step on the part of the Government. It is the propriety and political expediency of the appointment of the Commission that I am here referring to. The question of the legality of the Commission is a delicate and most disputed affair: the consensus of opinion I may incidentally inform you is that Government has overstepped itself in this matter. Government has contravened all rules of democratic procedure, the more so that its action infringes certain fundamental rights granted to us by the Constitution.

However, this may be it is not this matter that I wish to touch on here. What I wish to bring home to you, Sir, is that the appointment of the Commission particularly at this juncture is hardly "meet and just". The Commission can work no good, on the contrary it is bound to cause a lot of harm and the sequence of events go but to corroborate this our apprehension in the matter.

What Government and the public is interested in finding out is the truth. There has been as the Gazette Notification of 14th May affirms, a series of accusations against Christian Missionaries. We, Sir, are equally interested

that the public come to know the truth. We are not afraid of it but what I wish to say is that the appointment of the commission particularly on the lines in which it is now constituted is hardly the correct way of going about things. As the terms of reference now stand they are, we must say, one-sided. An enquiry is to be made into things that have a religious import and bearing. Consequently, we feel that the only competent authority to investigate into such matters is a set-up and machinery belonging to the religious community in question. And have we not repeatedly informed Government that we, in the Catholic Church, have the adequate machinery to investigate into such matters, and also adequately in our Code of Law to levy the necessary sanctions. This Government is surely aware that the Vatican has its representative in the country, accredited to deal with all affairs concerning the Catholics in the country. And you yourself, Sir, have met personally the most Rev. Dr. Martin Lucas, Apostolic Internuncio for India, when he visited this State on 26th March.

Then is Government not aware of the existence of the Catholic Bishop's Conference, of India, an organisation that is deeply interested in maintaining the cordial relations that have always existed between the Government and the Catholic Community. We fail to understand why reference cannot be made in this matter to one or other of these channels. We give Government the assurance that any reference made to them will be dealt with expeditiously and in a manner befitting the dignity of our status as a progressive democratic country.

In a democratic set-up a country's prosperity depends on the harmonious union and working together of all the members that constitute the State. Are you aware, Sir, that this is just what the appointment of the Commission is undermining? Needless to say it has shattered the confidence that was placed in the Government by us. If at the outset of things we sacrificed the privileges that were ours as a minority community it was solely because we wished to throw in our lot with the rest of our fellow-men and make common cause with them in the efforts to build up the prosperity of our country. Contrary to all our expectations we find ourselves literally thrown out on the high seas, compelled to face alone and unarmed the fury of a rising tempest.

I am just returning, Sir, from a protracted tour of various sectors in the State and I must admit frankly that what I have seen and heard has pained me very much. A commission is being appointed to investigate into matters and is to make the Raigarh-Surguja district, the field of its inquiries. Is Government aware of the fact that in every sector of our State the Christians are being harassed in every department of life? In the field of education we feel sorry to say that our institutions are being discriminated against. Inspectors and other officials make no secret of their definite antagonism and bias against our schools. Why even a Minister of this State has been outspoken in the matter in my own presence by his slashing criticism which I felt it my bounden duty to question. Christian students further are suffering from many handicaps, particularly those belonging to scheduled castes and tribes. In every walk of life to be a Christian now means a definite handicap to the individual and he is made to feel this by the officials with whom he comes in contact.

Official harassment still continues unabated, police investigations which we feel are unwarranted are being continued. All manner of things are

being done to intimidate the Christian community and I must frankly say it is driving us to a sense of frustration and desperation. Are these things, Sir, befitting a progressive State like ours? Will the commission be in a position to stem this growing tide of bitterness and hatred and discrimination against the Christian Community? Perhaps, I feel, Sir, it will accentuate the problem. One can hardly close one's eyes to the alarming proportions that the reaction against Christians and Christian Missionaries is taking not only in this State but in the whole country. If the Christian Community feels alarmed, the general public too, I may inform you, Sir, is also apprehensive of the good that can accrue from the appointment of the Commission.

Government, I feel would be failing in its duty to this minority community if it continues to thus turn a deaf ear to our representations in this matter.

Copy of D.O. letter, dated Nagpur, the 4th July 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to Shri B. P. Pathak, Secretary, Missionary Activities Enquiry Committee, the Civil Secretariat, Nagpur

It has been brought to my notice that Government has printed for private circulation a booklet entitled "Belgian Jesuits in Udaipur", and has given a copy of it to each Member of the Enquiry Committee. As we are preparing the defence, this would be relevant material for us, and I shall be grateful, if you will kindly let me have a copy of the publication.

Kind regards.

Copy of D.O. No. 1236-XXX, dated Nagpur, the 8th July 1954, from Shri M. S. Pandharkame, M.A., LL.B., Assistant Secretary, Christian Missionary Activities Enquiry Committee, Nagpur, to the President, Catholic Regional Committee, Mohan Nagar, Nagpur

I am directed to refer to your letter, dated the 4th July 1954, requesting a copy of booklet entitled "Belgian Jesuits in Udaipur" and to say that no such book has been got printed or circulated by Government.

Copy of D.O. letter, dated Camp Mungeli, the 20th July 1954, from Shri G. X. Francis, President, Catholic Regional Committee, Camp Mungeli, to the Chairman, Christian Missionary Activities Enquiry Committee, Nagpur

This is the first time in the course of your exploratory tours, that I have been compelled to write to you about the unfortunate trend of the enquiry.

Heretofore, you have been calling people *to tell the committee* what they knew about Missionary activities. You will appreciate that Christian organisations and the Christian people have fully co-operated with you in your efforts to ascertain the truth behind the allegations and counter-allegations.

On this tour, however, you have diverted from the procedure you followed on the last tour and have permitted certain factional leaders to make inflammatory political speeches against the Christian people. This has happened at Jagdishpur, at Mahasumund, at Bilaspur and at Takhatpur. This is most unfortunate, where there are restraining influences at work. I expect that the relations of the people will not, as the result of these provocations, be very much affected. But there is a limit to patience and forbearance.

This morning, you allowed 43 minutes to Mr. Uttalwar, to make a speech which had the effect of rousing the Hindus and Sathnamis against the Christians of Takhatpur, on the ground that Christians had become so denationalised and depraved that they would not fight for India in the event of a war with America, and that by allowing conversions to Christianity, the State was allowing the growth of traitors and fifth columnists as had happened in Kashmir.

I have to record the protest of the Catholic Regional Committee, against this new trend in the enquiry and as it is likely to have unfortunate consequences in the peaceful relations now existing between Christians and non-Christians, I feel it my duty to request you to kindly see your way to check the tendency.

As this is a matter of urgent public importance, I am sending a copy to the Government for information.

Copy of D.O. letter, dated Camp Pendra Road, the 21st July 1954, from Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, to Shri G. X. Francis, President, Catholic Regional Committee, Camp Pendra Road

I am directed to refer to your letter, dated 20th July 1954, presented to us at Camp Chandkhuri, district Bilaspur, and to observe as follows:

It has been repeatedly made clear by the Committee through press statements, remarks by the Chairman at various meetings, and other means that the Committee will conduct its enquiries "openly, impartially and in a manner fair to all concerned". In our first tour of Raigarh and Surguja districts, we followed the procedure of eliciting information from all concerned, whether Christians or non-Christians, and we have *not* departed from this procedure in our present tour. In the terms of reference one of the allegations which finds place is that the mission institutions are utilised for extra-religious activities. Representations have been made to the Committee in which it has been alleged that some of the mission institutions are being utilised for political propaganda against the Government, the State and a spirit of disloyalty to the country is being created. It was on these points that some of the speakers mentioned in your letter under reply, made statements and cited instances. As you know the mission workers were also allowed to controvert them. Speeches which were considered highly inflammatory and objectionable by the non-Christian section of the people present were, as you will, perhaps, remember, made even by Christian speakers. Although the Chairman as well as individual members of the Committee have tried their level best to stop lectures being delivered and they have repeatedly requested the speakers to confine themselves to giving information relevant to the enquiry, it is not clear on what basis you have made the allegation that the committee have allowed sectional leaders to make inflammatory speeches of a political nature. The allegation appears to be without any foundation and I have been requested to assure all concerned that the intention of the Committee is not to create any sort of disruption or ill-feelings amongst various sections of the people for which purpose the Chairman makes it a point to advise the audience both at the commencement as well as at the conclusion of the proceedings.

Copy of D.O letter, dated Nagpur, the 4th August 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, the Secretariat, Nagpur

Kindly refer to your demi-official letter, dated 21st July 1954, handed over at Pendra Road, while the enquiry committee was on tour.

I should not have lodged my complaint, dated 20th July but for the alarm experienced by all sections of the Christian people over the consequences of fiery speeches made by communal leaders at the meetings convened by the Enquiry Committee on its second tour, and after giving you specific instances, I had requested you to "kindly see your way to check the tendency".

The incredible tone of your side-tracking reply, apart from the assurances it contains, hardly encourages the hope that the continued co-operation of the Christian people in the labours of the enquiry committee, will not expose them to the fury of communal passions. This is evident from your queer argument over an admitted fact.

You say—

"Although the Chairman and individual members of the committee have tried their level best to stop lectures being delivered, and have repeatedly requested the speakers to confine themselves to giving information relevant to the enquiry, it is not clear on what basis you have made the allegation that the committee have allowed sectional leaders to make inflammatory speeches of a political nature. The allegation appears to be without any foundation."

Reading this paragraph, one would fancy that nothing had happened on the second tour and the complaint lodged of the incident which took place at Takhatpur, was false. I am compelled to recapitulate the following facts which I had brought to your notice :—

- (a) That in the second tour, communal leaders, with the implicit or explicit permission of the committee made violent speeches which could have no other effect than that of rousing inter-communal passions.
- (b) That as a specific instance which took place at Takhatpur, on the 20th July, one man alone (his name being Uttalwar) made an inflammatory speech which lasted 43 minutes.
- (c) That in the course of the speech, Uttalwar had said that:..

"Christians had become so depraved and denationalised that they would not fight for India in the event of a war with America, and that by allowing conversions to Christianity, the State was allowing the growth of traitors and fifth columnists as had happened in Kashmir".

From your argument reproduced above I could only deduce that you are disowning the suggestion that the committee had *explicitly allowed* such inflammatory speeches to be made. Such a suggestion was far from my mind, although a very legitimate criticism could have been levelled that the committee helplessly heard lectures when it should have heard oral evidence.

Two aspects of this very serious matter to which I solicit the earnest consideration of the enquiry committee and the Government are—

- (a) whether Uttalwar did or did not make an inflammatory speech at Takhatpur, and
- (b) whether the subject-matter complained of was relevant to the enquiry.

You have not denied the fact that such a speech was made. It is for the enquiry committee and the Government to consider the propriety of such speeches being made in the meetings of the enquiry committee.

As regards the relevance of the subject-matter to which I have taken exception, you justify it on the ground that you had received representations that "some of the mission institutions are benignly utilised for political propaganda against the Government, the State, and a spirit of disloyalty to the country is being created". Here again, I am afraid that you are outstripping the terms of reference given by Government which requires you to enquire whether "the missions are utilised directly or indirectly for the purposes of political or extra-religious objectives".

Now, Uttalwar's references were to the denationalised character of the Christian people whom he called "traitors and fifth columnists". This has nothing to do with "political propaganda against the Government" or with the utilisation of missions for "political or extra religious objectives". I need not dwell on the platitude that every citizen in a democracy has a right to disagree with the Government, and that this is a Fundamental Right under our Constitution. Although Christians, by and large, are of the Congress persuasion, still the right is there. Unless you agree with Uttalwar to deprive Christians of their rights of Citizenship in a Free India, I must respectfully disagree with you in admitting the relevance of his disparaging references to the Indian-Christian people. Traitors and Fifth Columnists, I humbly submit, are not required to be discovered by you under the present terms of reference, nor is it possible for any enquiry committee to discover them. You will agree that their lives and fates are to be determined by summary trials according to martial laws.

Finally, I am at a loss to understand your statement that highly inflammatory speeches were made by Christians also. I was with your committee throughout your tours and took detailed notes, but never found a single Christian making a speech, inflammatory or otherwise, even remotely hurting the Hindus. I shall be glad if you will let me know the name of the speaker as I am anxious that on the part of the Christians there should be absolutely no provocation.

As on the previous occasion, I am sending copies of our correspondence to Government. I am also sending a copy of my letter to Dr. Niyogi.

I should gladly bear testimony to the gallant efforts made by the Chair man, yourself and some other members of the committee to restrain the speakers as you have said, but my complaint is that in spite of your best efforts, the speakers held the field. The burden of my complaint is that the procedure of "allowing" fiery speeches is calculated to create a situation which is fraught with grave danger to the Christian minority.

Kind regards.

Copy of D.O. No. 1494-33-XXX-MR, dated Nagpur, the 4th August 1954, from Shri K. B. L. Seth, Chief Secretary to Government, Madhya Pradesh, Nagpur, to his Grace the most Rev. Thomas Pothacamury, Archbishop of Bangalore, General Secretary, Catholic Bishops' Conference of India, Archbishop's House, 20, Miller's Road, Bangalore.

I am desired to refer to your letters Nos. BC-111-54 and No. BC-112-54, dated the 15th June 1954, to the Chief Minister, Madhya Pradesh Government, on the subject of appointment of a committee to enquire into Missionary activities, presided over by Dr. Bhawanishankar Niyogi, and to make the following observations :—

2. The committee was appointed on the 14th April 1954, under Resolution No. 318-716-V-Con, dated the 14th April 1954. The object of appointing the committee and the terms of reference were made clear in the resolution itself. Briefly, it may be stated that it was found necessary to appoint the committee in consequence of complaints which were received from non-Christians against the activities of certain Missionaries and from Missionaries alleging harassment of Christians. These complaints became so numerous that to ascertain the real facts in an authoritative manner, it was considered necessary to appoint a committee to go into the whole question, and to make a thorough enquiry. Subsequently, on the 3rd May 1954, a Press Note was issued in consequence of certain criticism levelled against the composition of the committee. The object of this was to allay any genuine misapprehensions that may have existed in the minds of certain persons. I have no doubt that you have seen the Government resolution and the Press Note referred to above. Copies thereof, are, however, enclosed for your information and ready reference. It may also be stated that certain representatives of the Christian Community, including the Archbishop of Nagpur and some other authoritative members of the Church, have seen the Chief Secretary to the Government of Madhya Pradesh, from time to time when the position was fully explained by the Chief Secretary to these gentlemen. Certain communications were addressed to the Chief Minister also by Rev. D'Souza, Archbishop of Nagpur, Shri G. X. Francis, President, Regional Catholic Council, Shri C. S. Kirkby, Founder-President of the Centenary Christian Association, Bombay, and others and replies were duly sent to Rev. D'Souza and Shri Kirkby. All this should have dispelled the apprehensions, if any, regarding the constitution of the committee or the attitude and policy of Government.

3. Many of the statements made in your letter, under reply, refer to matters which are the subject-matter of the enquiry, and you will appreciate that it would neither be proper nor possible for Government to say anything about them at this stage. To act otherwise would be tantamount to prejudicing a fair and objective enquiry. I presume that those matters would be raised before the committee by your representatives and duly enquired into.

4. In your letter you have raised again the question of personnel of the committee which was dealt with in the Press Note of the 3rd May 1954. Without going into the matter over again, it may be stated that in selecting the personnel, Government's sole purpose was to appoint men of experience and standing in public life who would be expected to approach the question in an impartial and objective manner and in short, to act as judges rather than as advocates or partisans or even representatives. Government devoted much thought to the personnel of the committee and took care to obtain the views of highly respected authoritative persons belonging to the Christian

Community. The committee is presided over by an ex-Chief Justice of the Nagpur High Court, who after his retirement from the Bench also worked as Chairman of the Madhya Pradesh Public Service Commission for about six years. The manner in which the committee has conducted its proceedings, you will, I hope, readily concede, disproves all doubts about the impartial character of the enquiry. It is understood that Shri G. X. Francis, President of the Regional Catholic Committee, and Advocate P. Lobo, as a representative of the Roman Catholic Missions, accompanied the committee during its tours and were given access to all material placed before the committee. Christians were as free as persons belonging to any other faith to place their case before the committee. A more unexceptionable enquiry is hard to conceive. Government have no doubt that the committee will make a thoroughly impartial enquiry and that nobody will have any ground for complaint against them on this score.

5. Of the points raised in paragraph 10 of your letter No. BC-111-54, the first has already been answered in the foregoing paragraph. As regards the second, it may be stated that it is within the competence of Government to appoint a committee to enquiry into any question of public importance and that it was not necessary to constitute a commission under the Commissions of Enquiry Act, 1952. The appointment of a Commission under that Act would have served no more useful purpose. Constitution under the Act would have merely given certain powers to the committee to obtain evidence; but as everybody is free to place whatever relevant material he likes before the committee, this matter is of no importance. So far the committee has not found that it is hampered in its work by the absence of these powers and it is always open to Government to invest those powers on the committee, should it be found necessary to do so in the interest of enquiry.

6. As regards the third point, it has already been stated that the committee has so far given every opportunity to the Christians and Missionaries to answer the charges levelled against them and Government have no doubt that this would continue to be done.

7. The last point raised in your letter is not quite clear. The proceedings of the committee are regularly published in the press and representatives of every community can appear before it. It is open, therefore, to your conference to keep itself fully informed about the proceedings of the committee.

8. Finally, Government hope that this clarification would remove all doubts and misapprehensions from the minds of the Christians and Missionaries. Government wish to assure you, and through you, all the Christians that they stand firmly by the principles and fundamental liberties enshrined in the Constitution and have no desire whatsoever to interfere with them. They would give equal protection to all citizens irrespective of their race, religion or community. Government hope that you and your Association will now persuade your fellow-religionists to co-operate in the important work which the committee has undertaken and that you would make special efforts to see that no bitterness against any community is created.

No. 1495-33-XXX-M.R., dated Nagpur, the 4th August 1954.

Copy, with a copy of the letter to which this is a reply, forwarded to the Secretary, Missionary Activities Enquiry Committee, for information.

K. B. L. SETH,
Chief Secretary to Government, Madhya Pradesh.

Copy of D.O. No. 1718/46-XXX-MRN, dated Nagpur, the 3rd September 1954, from Shri J. K. Verma, Additional Secretary to Government, Madhy Pradesh, Tribal Welfare Department, to Shri G. X. Francis, President, Christian Association, Mohan Nagar Direct Road, Nagpur

I am desired to refer to your letter, dated the 13th August 1954, addressed to the Chief Secretary regarding—

- (i) enlargement of the Christian Missionary Activities Enquiry Committee to give parity of representation to Christians; and
- (ii) widening the terms of reference of the Committee so as to include enquiry into the harassment, discrimination and coercion practised on Tribal Christians.

2. The State Government have examined both the points carefully. They consider that there is no necessity to enlarge the Committee in the manner indicated in your letter under reference. As regards the widening of the terms of reference of the Committee, Government would like to invite your attention to sub-paragraphs 3 and 4 of paragraph 1 of the Political and Military Department's Resolution No. 318-716-V-Con., dated the 14th April 1954 (published on page 211, Part I, of the "Madhya Pradesh Gazette", dated the 16th April 1954), which cover the point at issue. No amendment to the terms of reference is, therefore, considered necessary by Government.

No. 1719/46-XXX-MRN, dated Nagpur, the 3rd September 1954.

Copy, with a copy of the letter to which it is a reply, is forwarded to the Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, Nagpur, for information.

J. K. VERMA,
Additional Secretary.

Copy of D.O. letter, dated the 13th August 1954, from the Catholic Regional Committee, Mohan Nagar, Nagpur, to the Chief Secretary

Following the appointment of an Enquiry Committee to screen Christian Missionary activities in this State, I had interviewed the Prime Minister on the 12th May 1954 to put forth the Christian point of view. I had pleaded *inter alia* that (i) the Committee be enlarged to give parity of representation to Christians and (ii) that terms of reference be so widened as to include enquiry into the harassment, discrimination and coercion practised on Tribal Christians. The Prime Minister informed me that it was for the State Government to consider the first request. But as regards the second, he had promised to write to the Chief Minister. In reply to a reminder, his Secretariat has informed me under No. D/S-5325, dated the 3rd June 1954, that he has suggested to the State Government to have as wide terms of reference as possible. I am enclosing a copy of that letter for your ready reference. As I have not seen any amendment in your gazette to your resolution No. 318/716/V-CON, dated the 14th April 1954, nor any press statement on the subject. I shall be grateful if you will let me know what action has been taken in the matter. In the meantime, as you are no doubt aware, the Committee has already conducted three tours without any official instructions on the widened terms of reference.

Copy of letter No. D/S-5325, dated the 3rd June 1954, from the Prime Minister's Secretariat, New Delhi, to Shri G. X. Francis, President, Catholic Regional Committee, Nagpur

With reference to your letter, dated the 25th May 1954, I am desired to say that, as the Prime Minister told you, the Enquiry Committee appointed by the Madhya Pradesh Government, is entirely a State matter, and the Central Government does not interfere in such matters. It has, however, been suggested to the State Government to have as wide terms of reference as possible.

Copy of D.-O. letter, dated Nagpur, the 23rd September 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, The Secretariat, Nagpur

Will you kindly refer to your office letter No. 1236-XXX, dated the 8th July 1954, in which it has been stated that Government has not printed or circulated any book entitled "Belgian Jesuits in Udaipur"?

I should not have reopened this correspondence but for the increasing evidence that such a publication is under circulation, and that your office has merely seized upon the inaccuracy of the title ascribed by me to deny its publication. The publication currently under circulation even to the Members of the Enquiry Committee is reported to contain extracts from, or references to the correspondence that passed between Lt.-Col. A. S. Meek of the erstwhile Eastern States Agency and the then Governor-General of India on the activities of the Belgian Jesuits in the former State of Udaipur during the minority of the Rajah in what is known as "The Meek Enquiry".

I also understand that the "Hitavada" of Nagpur has relied on this publication for the sensational despatch featured under banner headlines in its issue, dated the 25th June 1954.

In the circumstances, and in view of the assurance conveyed by the Chief Secretary to the Government of Madhya Pradesh to His Grace, Dr. T. Pothacamury, General Secretary of the Catholic Bishops' Conference of India (in his demi-official letter No. 1494-33-XXX-MR, dated the 4th August 1954, paragraph 6) that "the Committee has so far given every opportunity to Christians and Missionaries to answer the charges levelled against them, and the Government have no doubt that this would continue to be done", I request that you will kindly see your way to let me have a copy of the publication, whatever its title may be.

Kind regards.

D.-O. No. 86, dated Nagpur, the 4th October 1954, from Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, Nagpur, to Shri G. X. Francis, President, Catholic Regional Committee, Nagpur

Attention is invited to your letter, dated the 23rd September 1954, regarding supply of a copy of a Government publication alleged to be in connection with the activities of Belgian Jesuits in the former State of Udaipur.

2. From paragraph 3 of your letter under reply it appears that you require the file containing letters which have been published in the "Hita-vada". It may be pointed out that important Government records are generally printed, and, perhaps, Government have preserved this record also in a printed form. Some records in possession of Government were shown to the members of the Committee to acquaint themselves with the problem under enquiry and the record in question was also perused by the members. So far as I am aware, the record is not published and is not intended for circulation. As the record does not belong to the Committee, the question of supplying a copy to you does not arise. If necessary, you might approach Government for the same.

No. 86, dated Nagpur, the 1st October 1954.

Copy, together with a copy of the letter to which it is a reply, forwarded to the Secretary to Government, Madhya Pradesh, Tribal Welfare Department, Nagpur.

B. P. PATHAK,
*Secy., Christian Missionary Activities Enquiry Committee,
Madhya Pradesh, Nagpur.*

Copy of D.O. No. 2004-47-XXX-MR, dated Nagpur, the 19th October 1954, from Shri R. S. Shukla, Secretary to Government, Madhya Pradesh, Tribal Welfare Department, Nagpur, to Shri B. P. Pathak, Secretary, Christian Missionary Activities Enquiry Committee, Nagpur

I am desired to enclose for the information of the Christian Missionary Activities' Enquiry Committee, a copy of letter, dated the 12th August 1954 (without its enclosures), from Shri G. X. Francis, President, Catholic Regional Committee, Nagpur, to the Chief Secretary. Under paragraph 4 of the Political and Military Department Resolution No. 318-716-V-Con., dated the 14th April 1954, the Christian Missionary Activities Enquiry Committee has been authorised to frame its own procedure for conducting the enquiry. But no information has so far been received by Government about the procedure finally adopted by the Committee. From Shri Francis's letter, however, it appears that the Committee holds public(?) meetings at the places they visit and that people are allowed to deliver speeches. Such a procedure is likely to create ill-feelings amongst the various sections of the people in general and may bring up other communal matters which may not fall strictly within the scope of the terms of reference of the Committee. I am, therefore, to request that the Committee may frame its procedure in such a manner that the Government, as the custodian of law and order, are not put to any embarrassment. The procedure finally adopted by the Committee may also be intimated to Government.

Copy of D.O. letter, dated Nagpur, the 12th August 1954, from Shri G. X. Francis, President, Christian Association, Nagpur, to Shri K. B. L. Seth, I.C.S., Chief Secretary to Government of Madhya Pradesh, Nagpur

Second tour of the Niyogi Committee

May I draw your attention to the subject noted above? I am sorry to have had to strike a discordant note in the new trend of the enquiry which

the Committee deplores as much as I do. In enclosing a copy of the correspondence that has passed between me and Shri B. P. Pathak, I have to observe as follows:—

- (a) If this new trend is deplorable, there is no point in defending an indefensible action.
- (b) The consequences of inflammatory speeches being delivered by clever politicians and communal leaders at the meetings of the Enquiry Committee will ultimately go far beyond the purview of the present Enquiry Committee and embarrass the custodians of law and order, apart from the dangers to which the Christian minority would be exposed.
- (c) Already reports have reached me of the ghastly murder in the last week of July 1954 of one of the Christian leaders of Lureg (Udaipur) whose case was discussed before the Committee in its first tour.

I should like to add that the Chairman and Secretary have done their level best to keep the public within the limits laid down in the terms of reference, but they have been outwitted by clever politicians.

I have brought this matter to your notice in the hope that you will take steps to see that wittingly or unwittingly communal passions are not roused against the Christian minority on the plea of the operations of the Enquiry Committee. Nothing more need be done beyond timely firmness in handling delicate situations. Perhaps a Press Note on the subject will solve the problem.

Kind regards.

Copy of D.O. No. 153, dated Nagpur, the 8th November 1954, from Shri M. S. Pandharkame, Assistant Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, to Shri R. S. Shukla, I.A.S., Secretary to Government, Madhya Pradesh, Tribal Welfare Department, Nagpur

I am directed to refer to your demi-official letter No. 2003-47-XXX-MR., dated the 19th October 1954, enclosing a copy of Shri Francis's letter, dated the 12th August 1954, to Shri Pathak and to say that the Committee has heard people in the several places visited by them to find out the nature of their complaints. Shri Francis in his letter referred to above bears testimony to the efforts made by the Committee to prevent meetings of Christian and non-Christian representatives from turning into public meetings and, therefore, it is needless to dwell on this point at any length. I enclose a copy of Shri Pathak's letter, dated the 21st July 1954, to Shri Francis, which indicates the procedure followed by the Committee so far. It will also indicate the inaccuracy of Shri Francis's allegations.

2. A questionnaire is under preparation at present. When replies to the questionnaire are received, the final procedure for recording evidence and conducting the enquiry will be laid down and communicated to Government in due course.

Copy of D.O. letter, dated Nagpur, the 22nd January 1955, from the Most Revd. Dr. Eugene D'Souza, Archbishop of Nagpur, to the Secretary Christian Missionary Activities Enquiry Committee, Secretariat Building, Nagpur.

The Catholic Bishops of Madhya Pradesh, on behalf of the Catholic Community of Madhya Pradesh, beg to submit the following Memorandum anent the recent Questionnaire issued by the Christian Missionary Activities Enquiry Committee:—

1. It is difficult to see how such a strange Questionnaire could be issued by an impartial Committee. A cursory perusal of the 99 questions suffices to convince one of the basic mistrust on the part of those who have framed it. Its whole spirit is repugnant to the tenets of toleration of our sovereign Democratic Republic. To say the least, it is an aspersion on the numerous Christians, who are rendering yeoman service to the country in all walks of life.

2. It is rather unfortunate that there are certain basic assumptions that are underlying some of the questions, which are themselves unwarranted and unproved, and which consequently vitiate the whole tenor of the Questionnaire. The following assumptions are illustrative but not exhaustive:—

(a) *It is assumed that illiterate persons are only sub-human beings, incapable of choosing and following a religion by conviction.*—The doctrine that only the literate and erudite can choose a religion and way of life belongs to a particular school of thought, possessed by an infinitesimal minority and opposed to the view of the overwhelming majority of the population of India. This doctrine is opposed to the principle on which adult franchise has been based and therefore alien to the basic principles of our Constitution. The assumption is also false and dangerous that the right and appreciation of religion is limited only to a few.

(b) *It is assumed that Christians must have been compelled by force, fraud or monetary temptations.*—This assumption, we respectfully submit, begs the very question which the Committee has been called upon to investigate. If there are definite allegations on record it is the duty of the Committee to go into these allegations and arrive at findings: we fail to see how any useful purpose will be served by calling in further and fresh allegations. Throughout the exploratory tours of the Committee they have not come across a single instance of a specific allegation with details about force or fraud or monetary temptations in the case of conversion to Christianity. What then is the purpose of this assumption in eliciting public information on a matter which has no grounds in the field of actual events?

(c) *It is assumed that Christians are not and cannot be loyal citizens of India, because they have changed their faith.*—This is a reflection on the entire Christian minority of ten million citizens of India. We would respectfully point out that nowhere in the country have Christians been accused by their very worst opponents of being disloyal to the motherland. We feel, therefore, compelled to record our most vehement protest against this aspersion on the Christian Community.

- (d) *It is assumed that Christian Missionaries have ulterior motives besides preaching the message of Christ.*—We respectfully submit that this is ‘the unkindest cut of all’ as it damns the Missionary for a suspected motive against which he can only offer a bare denial. The life of self-sacrifice and service that he brings to bear on his work is deliberately brushed aside and prejudiced in the eyes of the public. In the absence of any evidence it is submitted that this assumption results in discrimination against Christian Missionaries.

3. In the Resolution No. 318-716-V-Con. of the Madhya Pradesh Government, dated the 14th April 1954, it has been stated “that representations have been made to the Government from time to time” about the activities of Christian Missionaries. We are not aware of any step whatsoever, that has been taken by the Enquiry Committee to ascertain or collect what the representations were that were made prior to 14th April 1954. The Questionnaire, we feel, aims at collecting more allegations instead of going into the allegations already on record. It is not known also whether answers submitted by persons or organisations against Christian Missionary Activities would be submitted to the scrutiny of the defence, or whether the defence would be afforded the opportunity of cross-examining persons submitting reports under oath.

91 out of the 99 questions contained in the Questionnaire bear on the activities of Christian Missionaries, Christian converts and Christian Institutions, and on most of these questions, the views and opinions of the people are sought; it is felt that the opportunity is further afforded for fresh outbursts of communal frenzy against Christians and Christian Missionaries. In paragraph 3 of the Resolution of the Madhya Pradesh Government, dated the 14th April 1954, the Enquiry Committee has been asked only to “enquire into the questions mentioned in the preamble and to report to Government *What the facts are*”. It is respectfully submitted that an expression of opinions and views will not enable any enquiry body to ascertain the facts in dispute or even to gauge the actual situation.

Even the unbiassed Questionnaire is notoriously unreliable as a method of enquiry and is seldom used in scientific investigation without adequate and suitable safeguards. The collation and interpretation of answers requires men with special training.

4. Another feature of this Questionnaire, which is true also of the enquiry in general, is that, starting as an enquiry into the activities of Christian Missionaries, presumably in relation to those outside the Christian community, it has become in some respects an enquiry into the activities of the Christian Church as a whole.

Evidence of this unwarranted widening of the scope of the enquiry is to be found in the nature of some of the questions. It would appear that the whole community is on trial. Fundamental Rights guaranteed to all persons by the Constitution appear to be questioned. Neither the terms of reference of the Committee nor the situation in the country justify the singling out of the Christian community for such treatment or the expectation that Christians should do such things which are not required of others.

In spite of these drawbacks in the Questionnaire, we wish to place on record certain observations regarding a few fundamental questions touched

on in the Questionnaire (*vide* Appendix). We trust these observations will help both Government as well as the Enquiry Committee, to view things in their proper perspective.

Before we conclude, we, the Catholic Bishops of Madhya Pradesh, wish to take this opportunity of expressing our disappointment at the whole procedure of the Enquiry, as also our deep concern at the distressing trend of events in the State during the recent months. The Committee is no doubt aware of the two foul murders of Christians that have taken place in this State a few months ago. These are only the outcome of communal frenzy that has been worked up by interested agencies. Whether this feeling of communal bitterness has been the aftermath of the tours, it is left for the fair-mindedness of the members of the Committee to decide.

The Questionnaire that has just been issued is an aspersion on the fair name of the Christian community. Apart from the insinuations contained therein, the wording of some of the questions in this document is very unfortunate; the questions are bound to invite malicious answers. It may interest the Committee to know that all sections of people in the country, even outside the Christian fold, have been shocked on perusing the Questionnaire.

We, therefore, respectfully submit, in view of all these circumstances, that no useful purpose would be served by our continued co-operation and contribution of the Christian Missionary Activities Enquiry Committee appointed by the Government of Madhya Pradesh.

APPENDIX

OBSERVATIONS AGAINST CERTAIN FUNDAMENTAL QUESTIONS TOUCHED ON IN THE QUESTIONNAIRE

I. There is a prevailing misconception regarding conversions. Conversions are not effected by Missionaries. It is the would-be convert himself, who, by a personal act of free-will, chooses to adhere to a given religion.

In the Catholic Church this freedom of choice is enjoined by law and scrupulously adopted in practice. "No adult may be baptised except with his full knowledge and unless he expresses a wish to be baptised, has been well instructed in religion and repents of his sins." (Can. 752, para. I.)

The utmost care is taken that the freedom of the convert is respected. No one is ever baptised except after a long course of religion, instructions lasting for months and sometimes for years. During that period each one remains perfectly free to withdraw, and there have been many cases of such withdrawals, i.e., of persons who freely underwent a course of religious instruction, who withdrew before the time of baptism.

Finally, before actually undergoing the ceremony of Baptism, each individual is again asked: "Do you wish to be baptised?" If he answers "No", or expresses doubt, he will not be baptised. To do otherwise would be considered a sacrilege by every Catholic priest.

II. In their eagerness to explain away conversions, some would ascribe to the Missionary mean and unworthy motives, namely prestige, political power, etc. In reality, nothing will explain the life of a Missionary, unless one realizes that it is inspired solely by the love of God, and His Son, Jesus Christ, as well as by the love of men. Missionaries believe that these two

motives are inseparable, and that there can be no love for God without an active love for men, even to the sacrifice of self: nor any love for men without a deep love for God.

This alone prompts them to spend their lives, often under very trying circumstances, for the propagation of these ideals and thoughts which inspire their lives and in which they find such light and strength.

Their ideal of the love of men for the sake of God explains also why they serve the whole man, with not only the spiritual, but also the economic and cultural needs. All these needs are inseparable, and it is useless to say that one loves one's neighbour, if one lets him die of hunger. Besides, no spiritual or cultural life is possible without the minimum of material comfort and security. Hence, right from her very earliest days, and long before any State, the Catholic Church has interested herself in the lives of the poor and sick and down-trodden, and has continued doing so throughout the centuries. By taking interest in their well-being, Missionaries do not buy converts. Conversions without faith are as abhorrent to Christian Missionaries as to any one else.

But, if people see men devoting themselves selflessly and wholeheartedly to their well-being and believe in these men and desire to adhere to a religion in which they see such generous charity practised as well as preached, are they not at liberty to do so?

III. It is further argued that illiterate persons are not capable of choosing a religion.

Religion is from God and necessarily connotes love and justice. It is evident, therefore, that religion is meant for all men and not for the cultured few only. In fact, it is the poor and the down-trodden who are most in need of the consolations of religion.

Therefore, it must be possible, and experience has shown it is perfectly possible for the unsophisticated to grasp the things of God.

We respectfully maintain that because the Adivasis or Backward Tribes may be illiterate or down-trodden, they are not stupid or devoid of common-sense. The honesty and shrewdness in barter or money-dealings of these is proverbial. They often exhibit more commonsense than many who have allowed themselves to be spoiled by modern civilisation. Illiterate persons may not be able to reach religious truths in the same way as philosophers, but they are perfectly capable of seeing clearly what is really good and thus, to judge its truth and decide whether or not they ought to adopt a given religion. •

The Indian Constitution considers all citizens as capable of enjoying adult franchise and of judging the merits of the various parties, why should this capacity be denied in the case of religion only?

IV. It has repeatedly been said that Missionaries establish schools for the sake of effecting conversions, or organise social works for the same purpose. It has always been our practice, in our Missions, to start schools and social works only when the people have been converted, and sometimes very long after such conversions. It is only when there are a number of Catholics, whom Missionaries have the responsibility to educate, that schools and social works are started for their benefit. These schools are open to every pupil,

irrespective of creed or caste, but no non-Catholic people is ever taught the Catholic religion without his consent and with the free consent of his parents or guardians.

In conclusion, the only method consistently used by Catholic Missionaries among Tribals and others has been to identify themselves with them and live among them, and treat them as men endowed with commonsense, and try to bring around their all-round social, cultural and spiritual uplift, and after their conversion, if circumstances permit it, to see to the educational and economic progress of the Catholic community.

V. The other major accusation is that Missions are used directly or indirectly for purposes of political or extra-religious activities. It is rather unfortunate that the insinuation that Missionaries are dabbling in politics and have some political aims in view is so persistently repeated in reports against Missionaries, that now it appears to be taken for granted.

We respectfully maintain that Catholic Missionaries, on principle, are absolutely forbidden from entering the political arena, and as a point of fact, nowhere in the State have they used their Missions or Missionaries for any political purposes. The Enquiry Committee will, perhaps, bear witness to the fact that whereas many general allegations were made against the Missionaries on this point, while they were on their tours, no specific instances were forthcoming substantiated by facts.

In this connection, we give here the directives of the Plenary Council of all the Catholic Bishops (held in January 1950)—

“Let foreign Missionaries free from political bias, so speak and act with complete sincerity that the spiritual mission of their ministry in the country, and their interest in the welfare of the people is clear to all, as also their ardent desire for the good of the nation. Let them foster above all the virtue of patriotism and due obedience to civil authorities.”

This, sir, is one of the many documents that contain solemn injunctions for all Catholic Priests and Missionaries. They are meant to be taken as a safe norm of conduct. “They are at the same time a proof that in case of errors by Missionaries, we have the machinery for controlling them without the intervention of the secular power. Above all, these documents do honour to the Church and her regard for non-Christian civilizations; they disabuse our Hindu friends and national leaders of any impression they may have that the Catholic Church is an unfriendly institution.”—(*Cardinal Gracias, Archbishop of Bombay.*)

Copy of D. O. letter, dated the February 1955, from the President, Christian Association, Nagpur, to Dr. M. B. Niyogi, M.A., LL.M., LL.D., Chairman, Christian Missionary Activities Enquiry Committee, Nagpur

SUBJECT.—*Christian public opinion regarding Enquiry Committee.*

This Council is grateful to you for extending the time-limit up to the 15th February 1955 for the submission of this Memorandum.

2. That a person of your rank, experience, scholarship and temperament has been chosen to be the Chairman of this Committee, is a matter not only of satisfaction but of hope to the Christians of this State. I have therefore,

been directed to rely upon your trained sense of justice and fairplay to submit this Memorandum for consideration and necessary action. Having watched the trend of the enquiry and the sad and unfortunate developments that have adversely affected the entire Indian Christian people of this State, this Council feels that the time has arrived to seek your good offices in bringing to the notice of Government our disappointment, sense of frustration, apprehensions and our most anxious concern for our future.

POINT No. 1.

ENQUIRY INTO THE EXERCISE OF A FUNDAMENTAL RIGHT

3. Our first grievance is that the Constitution having guaranteed the Fundamental Right to profess, practise and propagate one's religion, the State of Madhya Pradesh should go back on this guarantee and order an enquiry into the exercise of that right by only one section of its citizens, who happen to be an infinite small minority. Usually, an enquiry is conducted into definite matters of public importance, either on the motion of the Legislature or when the executive is faced with threats to, or actual breach of law and order. In the present case, *there was no directive from the legislature and none of the conditions present which justified administrative intervention*. The earliest warnings from Government, therefore, came to the Christians as a complete surprise.

4. Greater shock was caused by the grounds on which executive action against the exercise of this particular Fundamental Right was sought to be based. Speaking in the Lok Sabha on the 21st April 1953, Dr. K. N. Katju said that foreign Christian Missionaries in the districts of Raigarh and Sarguja were engaged in *proselytising activities which were offensive to non-Christian local population* (vide Appendix A). This statement enunciated for the first time since the dawn of Independence the novel doctrine that the exercise of religious rights by minorities is dependent on the sweet will and pleasure of the majority community.

5. In all humility, but with a due sense of responsibility, this Council would like to place on record that this interpretation which interpolates a new condition for the exercise of Fundamental Rights, is altogether untenable. No Legislature would feel competent to legislate on such matters. It is, therefore, a matter of profound regret to the Christian minority that the Executive of Madhya Pradesh has assumed to itself the authority to interfere with the Fundamental Rights of the Christians.

6. This Council most respectfully submits that the Fundamental Right to propagate religion is not limited by any other conditions save those expressly mentioned in the Constitution. None of these conditions having been infringed, the unimpeachable Right vests in every Citizen, whether Christian or Hindu or any other, *FREELY* to propagate his Religion. We feel deeply aggrieved that the executive action of Madhya Pradesh in ordering an enquiry into our religious activities has interfered with this inalienable right not only to propagate Religion, but to do so *FREELY*.

APPEAL

7. In the conviction that these constitutional guarantees of Religious Freedom were adequate for a minority which had no other ambition, Christians surrendered all their seats in the State Legislatures and in Parliament, and appointed the Hindus to be the guardians of their rights and interests.

It is, therefore, up to you, as a member of the majority community, and up to the Ministers of the Madhya Pradesh Cabinet, to redress the wrong that has been done to a loyal and voiceless minority, and to convey such reassurances as the flagrant violation of the Constitution now calls for.

POINT No. II.

ONE-SIDED PERSONNEL OF THE ENQUIRY COMMITTEE

8. As an ex-Chief Justice you will appreciate the value of the dictum that justice must not only be done, but must appear to be done. In the composition of the Enquiry Committee, this principle has been scrupulously honoured in the breach, as will be clear from the following:—

9. There were two distinct communal parties to the dispute. Allegations made by one were repudiated by another. In the circumstances, a third party's adjudication should have been acceptable to both. This was precisely the proposal sponsored by this Council in its Ranchi resolution, dated the 7th May 1953 (copy enclosed as Appendix B), that a Committee of Enquiry be set up composed of Muslims and Parsis with judicial experience to go into the allegations made by Dr. Katju. For reasons best known to itself, Government did not accept this proposal.

10. There were other courses open to Government for an impartial assessment of the situation. It is a matter of recent history that in the case of an aggressive minority, the Congress was prepared to accept the principle of parity as between two communities, though not between two political parties. In this case, when the complainants were given representation on the Enquiry Committee, it was but fair that the accused should also have been given equal representation. It is much to be regretted that this principle has not been followed. It was also open to Government to appoint on the Enquiry Committee all men of judicial experience. This would have ensured the application of judicial processes to the evidence and the findings. Even this has not been done. Finally, the legal and constitutional machinery was open to Government to appoint a regular Commission of Inquiry under the Commissions of Inquiry Act, 1952. Every well-wisher of the State deplors that even the most unexceptionable course has not been followed.

11. Christians are aggrieved that notwithstanding the admission that Hindus are the complainants and Christians are the accused, Government has appointed on the Committee five Hindus and one unrepresentative Christian. It is a matter of common knowledge that Mr. S. K. George holds some unorthodox views about the doctrines of Christianity and about conversions. On the very question on which he is required to pronounce judgment, he has expressed himself openly in the columns of the *Nagpur Times*, so that Christians feel confirmed in their original suspicion that his selection was made merely because he was opposed to conversions. I leave it to you as a trained and experienced judge of men and matters to decide whether on these facts Christians will not be led to the conclusion that Government has deliberately set up a one-party tribunal to ensure a verdict against them.

12. There were two occasions when Christians could have been given some representation, viz., when Seth Govind Das and then Mr. Kirtimant Rao resigned their positions on the Enquiry Committee. These hopes were doomed to disappointment.

13. In this connection may I bring to your notice that the Congress had, in its negotiations with the Cabinet Mission, invoked, consecrated and adopted the principle that in all minority problems and their solutions, the consent of the minority concerned would be indispensable for its validity, even in the State Legislatures. The Congress is irrevocably committed to this principle, and this Council is convinced that a review of the composition of the Enquiry Committee in the light of Congress pledges and principles would lead Government to reconstitute it.

APPEAL

14. The Council has directed me to place the above facts before you, and to request you to be pleased to use the weight of your influence with the Government to point out the wrong that has been done to the Christians of Madhya Pradesh.

POINT No. III.

CLAP-TRAP TERMS OF REFERENCE WHICH ARE MISLEADING AND INADEQUATE

Terms of reference to any enquiring body should have a bearing on the situation to be explored. There is no connection between the situation described by Dr. Katju and the terms of reference given to the Enquiry Committee. Dr. Katju had specified the areas. Now, the area of your operation is unlimited. Dr. Katju had pin-pointed foreign Missionaries. Now, foreigner, Indian and in fact the entire Indian Christian community have been handed over to your Committee for scrutiny. Dr. Katju had accused foreign Christian Missionaries of proselytisation. Now, if your 99-Point Questionnaire correctly interprets the terms of reference, the sum total of all the activities of the Indian Christian community—social, educational, humanitarian, cultural and political—come within the purview of your Committee's investigation.

15. This Council has searched wherever it was possible for some precedent or parallel to such an omnibus Committee in the annals of British or Independent India. These efforts have not borne any fruit. In no other Democracy of the world has Government sat in judgment over the normal activities of minorities. The executive action of the Government of Madhya Pradesh, therefore, stands in a class by itself and needs to justify the appointment of a one party Enquiry Committee with omnibus terms of reference before the bar of world opinion.

16. In chronological sequence, there are two sets of facts which call for investigation :—

- (a). In some of the merged feudal States of Madhya Pradesh, Christianity had been banned. The merger and integration not having brought the expected freedom and relief, Christians had complained to Government that they were the victims of harassments and discrimination. (Kindly see in this connection the Confidential Report, dated the 1st May 1949, submitted by Shri G. X. Francis, President Christian Association, Nagpur, to the Chief Secretary to Government, Central Provinces and Berar, the correspondence that passed between him and Shri Sunderlal Verma, Deputy Commissioner, Raigarh in June—October 1949 and the complaint addressed to the Prime Minister by Shri P Lobo, Advocate, Nagpur.)

- (b) As a counterblast to Shri Lobo's direct report, the local authorities appear to have prepared a counter report accusing Tribal Christians of all sorts of criminal offences and insinuating that foreign missionaries were exercising unhealthy influence on Tribals and suggesting that they were behind the agitation for Jarkhand.

17. Relying on the correctness of these reports and without making any enquiries, Dr. Katju appears to have made his observations against the proselytising activities of foreign Missionaries in Raigarh and Surguja.

18. This Council respectfully submits that if anything, the enquiry should have started on these two sets of facts, and findings confined to the issues therein raised. By the terms of reference given to your Committee, you are yet not precluded from conducting such an investigation. From the trend of the enquiry conducted so far, it is evident that your committee proposes to bypass these original causes and to confine its attention to subsequent developments which have *a bearing on the attitude and feelings of Hindus towards Christian missionaries and the conversion of Tribals to Christianity.*

19. The bias italicised above, which has no validity in the terms of reference given to your Committee, has found expression in an eagerness to elicit public opinion on the question of reconverting these Christians to Hinduism. We submit that such interest in encouraging conversions to one faith and discouraging conversions to another, is outside the jurisdiction of Government or any Government agency, and definitely gives a direction to public opinion which reflects on the underlying purpose and impartiality of your Committee. We regret this for the sake of the fair name of Government and of your own.

20. We regret also that whereas the accused have been named as "Christian Missionaries" and "Missions", and the victims have been named as "illiterate aborigines and other backward people", the complainants have been comprehensively grouped as "Non-Christians". Who are these "non-Christians"? Are they Muslims? Are they Tribals? Are they Harijans? This Council has verified that they are none of these. The "witnesses" who have so far appeared before the Enquiry Committee indicate their high status in the caste commonwealth or their subservience to local officialdom. We submit, therefore, that by these clap-traps, the ill-will of a few Hindu communalists and the sycophants around the throne of the ex-Rajahs has been exaggerated as a State-wide "agitation" against Christian Missionaries.

APPEAL

21. With due deference and in all humility we beg you to turn your judicial instincts and probity to unravel the causes behind the transition of Dr. Katju's definitiveness to the present indefinite indications of your mission and the transformation of the antagonism of a few caste Hindus into a State-wide agitation.

POINT No. IV.

IGNORING ORIGINAL ALLEGATIONS AND COLLECTING FRESH EVIDENCE

22. Dr. Katju spoke of having received certain "Reports" on the activities of foreign Christian Missionaries in Raigarh and Surguja. The terms of reference speak of Government having received "representations from time

to time", and of "allegations", "counter-allegations" and "denials". As these are referred to in the Government's resolution, dated the 14th April 1954, it follows that all these were on record before this date and influenced Government in constituting the Enquiry Committee. By the elementary principles of jurisprudence, the defence was entitled to a knowledge of the charges levelled at it. Shri G. X. Francis, President of this Council, sought information on this point, and the Secretary of the Enquiry Committee in his D.O. No. 14/S-C.MEC, dated the 29th May 1954, very courteously promised facilities for examining the records.

23. When Shri Francis appeared in person in the Secretariat on the 1st June 1954, three files were given to him for examination. In none of these three files was there a single "representation", or "allegation", or counter-allegation" or "denial" which bore a date *anterior* to the 14th April 1954! All the documents which these three files contained were in reply to the Press Statement issued by the Enquiry Committee and were, therefore, *posterior* to the date of its constitution. This Council most respectfully submits that by the very terms of reference, all documents received by your Commission after the 14th April 1954, save those which are in continuation, corroboration or refutation of those received previously, should be expunged from your records as irrelevant to or outside the scope of your enquiry.

24. In this connection, in an interview with the Prime Minister of India, Shri G. X. Francis had pleaded that by the term "In reference, the enquiry would be altogether one-sided and the harassments and discrimination, of which the Tribal Christians had complained, would not be investigated. The Prime Minister was under the impression that the enquiry would be conducted into both sides of the case, and when the difference and distinction between Christian Tribals and Christian Missionaries was established, he was convinced of the necessity of a thorough investigation into both sides of the case. He then wrote to the Government of Madhya Pradesh to have as wide terms of reference as possible. It is much to be deplored that the State Government could not see its way to agree to the eminently reasonable proposal made by the Prime Minister of India. In D.O. No. 1718/46-XXX-MR, dated the 3rd September 1954, the Government of Madhya Pradesh informed Shri G. X. Francis that "no amendment to the terms of reference was considered necessary by the Government".

25. As a direct consequence of the above position, the Enquiry Committee has been forced to stray into fresh fields and pastures new, and to call for and collect *post litem motam* evidence against Christians and Christian Missionaries. This Council begs to emphasise that this kind of evidence is bound to be ruled out of court by anybody of judges, and it will, therefore, be the worst travesty of justice ever perpetrated in India to base your findings on such material.....Christians will always harbour the grievance that on the evidence before your Committee, such as it was before the 14th April 1954, you will have had to exculpate all Christians and Christian Missionaries of the charges levelled against them, and because some men are interested in hanging the Christians somehow, fresh evidence is sought to be gathered against them.

APPEAL

26. Christians seek justice, and have no doubt that an ex-Chief Justice will dispense it without fear or favour.

POINT NO. V**THE ENTIRE CHRISTIAN COMMUNITY SUSPECT AND ON TRIAL**

27. Dr. Katju accused foreign Christian Missionaries of two particular districts.

The Government of Madhya Pradesh has accused all Christian Missionaries, whether Indian or foreign, throughout the State.

The Enquiry Committee has gone one step further and by its 99-point Questionnaire has brought the entire Indian Christian community under suspicion and placed it on trial.

In the process of allowing things to broaden from precedent to precedent scant courtesy appears to have been paid to the fortunes and fate of a community of one crore of people, leave alone the respect due to individual human rights. I would most respectfully solicit your attention to the hiatus thus revealed between the guarantees held out by the Constitution and the actual treatment meted out to a Minority.

28. The Enquiry Committee has elicited public opinion on the question whether the Indian Christian's cultural integrity and national loyalty are not undermined by his religious convictions, practices and affiliations. The clear implications of such enquiries are that Christianity turns its nationals into traitors and quislings, and cannot be expected to coexist with other religions in the land in a peaceful manner and co-operate in realising a just order of society. To say the least, Christians feel deeply hurt and insulted by such calculated reflections and aspersions on their sense of Nationalism and Patriotism. They cannot help feeling that such reflections coming from any individual or body of men would have exposed them to the charge of libel and then to the punitive provisions of the laws of the land. The inference, therefore, cannot be resisted that the Enquiry Committee, by questions reflecting on the nationalism and patriotism of Christians is doing duty for rabid communalists who presume a sense of nationalism exclusively for the majority community and deny it to other sections of the citizens of India.

29. It will perhaps not be out of place to remind you and your esteemed colleagues that the Christian community has to its credit a record of national service which no other community has so far equalled,—in the field of education, in social reform, in humanitarian work, in promoting and achieving cultural integration and in national defence. On the Enquiry Committee itself the members who have received their education in Christian schools and colleges should far outnumber those who owe their education to institutions conducted by any other community. You, sir, who have made no secret of your indebtedness to Christian education, can bear testimony whether Christianity is a denationalising force.

30. The consequence of suspecting a whole community of anti-national tendencies and placing it on trial by a show of judicial procedure, is to cut out all common grounds for discussions or negotiations which might lead to mutual adjustments of differences, if any, and establishment of harmonious relations.

APPEAL

31. The Catholic Regional Council fervently hopes that you will see the irreparable damage that is being done by isolating the Christians from the stream of national life and making them appear in the eyes of their fellow-countrymen as dangerous traitors who are unworthy to live in this great and ancient country. I leave it to you to do what you yet can to undo the harm and damage that has been caused.

POINT No. VI.

UNWARRANTED ASSUMPTIONS UNDERLYING QUESTIONNAIRE

32. The impartiality of the elaborate 99-point Questionnaire stands vitiated by some utterly unwarranted assumptions of which the following are illustrative:—

- (a) That Christianity is a denationalising force.
- (b) That the State which is secular is yet competent to legislate against the development of Christianity.
- (c) that the fate and fortunes of Indian Christians and of Christianity should be determined on the strength of prevailing Hindu public opinion.
- (d) That the leave and licence of the local "non-Christian" population should be the sole criterion for allowing conversions to Christianity.
- (e) That foreign Governments, for their own ulterior imperialistic purposes, are interested in the growth of the Indian Christian community.
- (f) That in imitation of the Muslims who carved out the neighbouring State of Pakistan, the Christians of India may also demand a separate State.
- (g) That conversions are the result of material and monetary temptations offered by Missionaries.
- (h) That Indian Christians tend to form a distinct communal group, and are indifferent and hostile to Indian traditions and culture.

33. I beg most respectfully to submit that each and every one of these assumptions is not only false, but has no reference to the terms of reference given to your committee. By no stretch of language or imagination could any of these terms be beaten into yielding justification for any of the questions based on the above assumptions. According to the terms of reference, the duty of the Committee was fourfold: *To report to Government what the facts are on the questions—*

- (1) Whether Christian Missionaries employ force, fraud or other monetary temptations in converting Tribals and backward people.
- (2) Whether Missions are utilised for political or extra-religious objectives.
- (3) Whether the repudiations of these allegations is correct.
- (4) Whether Missionaries have been harassed by non-Christians and officials.

You can see for yourself that your Committee was required to collect *facts* on the four points above, and not to elicit *opinions* on certain arbitrary assumptions.

34. Even for the purpose of eliciting public opinion, you will concede that, the questions addressed to the public should have some basis in the "complaints", "representations" and "allegations" said to have been received by Government before the 14th April 1954. Where are these documents? There was not a single such incriminating document in any of the three files that were produced for the inspection of the President of this Council on the 1st June 1954. In the circumstances, the Christian community is entitled to ask how it is expected to interpret questions which have no basis in fact?

35. With reference to these baseless assumptions and the questions based thereon, I trust you will permit me to make some observations:—

- (a) The basic assumption underlying the Questions is that conversions to Christianity are not and can never be a matter of conviction. It is even denied that relief from social disabilities and the aspiration to equal and fair treatment as human beings can be a legitimate motive for conversions to Christianity [please see Question 8(e) and the latter part of 8(g)]. It is also assumed that the illiterate are not capable of religious convictions. In many cases the mere unsupported opinion of the non-Christian is sought to convict the Christian as in the Question 11: "*Do you think that conversion to Christianity adversely affects the national loyalty and outlook of converts?*"
- (b) Very many questions are asked which travel far beyond the terms of reference. It is not understood what Questions 32 to 37, 39 to 41, 47 to 49, 75 and 77, and 94 to 98 have to do with the terms of reference. Many of these questions are in the nature of *suppressio veri, suggestio falsi*.
- (c) Some questions revolve round such terms as "National loyalty", "Indian Culture" and "Indian Traditions". It is not understood by what right or under what law can an enquiry be conducted into the national loyalty of a whole community. Without stating what is meant by Indian Traditions, it is not understood what information is sought to be elicited on this subject. As regards "Indian Culture", the following quotation will indicate the just apprehensions of the Indian Christian community when questions are posed in one sense which the general public is bound to interpret in another:—

"... In the name of Indian culture and tradition, certain things are done which are not in strict keeping with the ideal of a secular State. Subtle attempts are made to 'Hinduise' Indian culture, forgetting that Indian culture is a composite thing, in the evolution of which Hinduism and Buddhism, Jainism and Sikkism, Christianity and Islam, as well as Western influences in general have played a part. It is true that Hinduism is the majority religious community in India, and that the Hindu culture is the most influential element in Indian culture. Yet, if words are to be used in their strict sense, Hindu

culture and Indian culture should not be used synonymously.”
(*Dr. E. Asirvatham's Presidential Address, All-India Political Science Conference, 17th Session.*)

36. This Council most respectfully submits that the Enquiry Committee which has been called into existence for the purpose of finding out the facts in the representations received by Government before the 14th April 1954 is turning itself into a “fault-finding body”, and by its arbitrary and unwarranted questions, inflaming communal passions against the Christian minority in this State. This may be an unconscious process, but it cannot be denied that it is unfair, unjust and unsecular.

APPEAL

37. Through you, I beg most respectfully to appeal to the Congress Government of the State, to review the position before it deteriorates any further, and take such action as the circumstances call for, to stop further damage to a loyal minority.

UNDEFINED STATUS OF ENQUIRY COMMITTEE

38. Christians all over India, and particularly those in Madhya Pradesh, have been anxious to know the exact status of the Enquiry Committee appointed under Resolution No. 318-716-V-Con., dated the 14th April 1954. No information whatsoever on this all important matter is available either in the text of the Resolution or in any Press Note issued by Government. In the circumstances, this Council was left to its own resources to discover the position.

39. The only law under which a Commission or Committee of Enquiry can be constituted is The Commissions of Enquiry Act, 1952. Under this Act, certain conditions have to be fulfilled and certain procedures have to be complied with before any such body can come legally into existence. As neither the conditions nor the procedural requirements seem to have been fulfilled, this Council pointedly raised the matter with the Government. In D.O. No. 1874-815-V, dated the 14th May 1954, Government replied to say that “*Government have inherent powers to appoint a Committee to make enquiries on any matter to ascertain the factual position*”. This Council elicited *legal opinion on Government's statement*, and in the light thereof, I am directed to state as follows:—

40. In a Democracy, the will of the State means the will of the people expressed through the Legislature. The Legislative Assembly of Madhya Pradesh has not voted for this Enquiry Committee, nor has the Governor sanctioned it in exercise of the emergency powers vested in him under the Constitution. *Has the Executive any inherent powers over and above those expressly provided for in the Constitution?* I beg leave to discuss the proposition.

41. Article 154 says that the executive power of the State shall be vested in the Governor and exercised by him either directly or through officers *in accordance with this Constitution*. These words emphatically restrict the powers of the executive to certain expressly specified provisions contained in the Constitution. In other words, no power—explicit or implicit—not specifically provided for can be exercised either by the Governor or by his Government. *Such powers*, if exercised, must therefore be regarded as autocratic and *ultra vires of the Constitution*. This view was emphasised by the Prime

Minister of India, when the undersigned interviewed him at Delhi, on the 12th May 1954; when he said: "I am not a Grand Moghul. I cannot do what I like. I have to function within the limits of the Constitution". The same observation would apply with equal, if not greater force, to the executive actions of the Government of Madhya Pradesh. It follows, therefore, that the exercise of powers not traceable in the Constitution, on the plea that they are inherent in a Government, must lead from precedent to precedent and destroy the foundations of a responsible Government.

42. As no legal sanction is traceable for the institution of the Enquiry Committee, it has to be inferred that The Christian Missionary Activities Enquiry Committee of Madhya Pradesh is merely *an unauthorised body set up by the Executive, to do what it liked and how it liked and wherever it liked throughout the limits of Madhya Pradesh in order to create fresh evidence against Christians and Christian missionaries*. You will appreciate that this is a parlous state of affairs, and Indian Christians are extremely apprehensive as to the ends to which their evidence before this Committee will be put.

APPEAL

43. The Catholic Regional Council most respectfully *solicits your sympathetic consideration* to the issue raised herein and persuade Government to legalise and regularise the position.

MOUNTING REIGN OF REPRESSION RESULTING IN TWO MURDERS

44. The Catholic Regional Council, in its dated Memorandum, dated the 14th February 1954, to the Prime Minister of India addressed through the Chief Minister of Madhya Pradesh, already listed the harassments and persecutions to which the Tribal Christians of Jashpur have been subjected. These are briefly recapitulated for ready reference:—

- (a) That complaints were already an old story in 1949 that petty officials were harassing Christians, and that when the Deputy Commissioner of Raigarh asked that these complaints should be addressed to him, local officials got alarmed and intercepted a representation dated the 14th May 1949 signed by ten men. All these ten men were subjected to torture and threats throughout the night of Saturday, the 4th June 1949. When the undersigned informed the Deputy Commissioner about this nocturnal enquiry, he promptly replied to say that he had not received any complaints nor had he ordered any enquiry. It later transpired that the enquiry was conducted by certain officials of the Forest Department.
- (b) That *harassments* were of a nature which it was impossible for any set of people to resist when—
 - (i) Government officials made it known through a whispering campaign that their attitude was one of hostility to Christians,
 - (ii) they were found associating with communalists in all plans and plots against Christians,
 - (iii) on the plea of making enquiries, they would call up Christians over long distances and adjourn the dates of enquiry,
 - (iv) they would call up Christians and abuse them for having become Christians,
 - (v) an insidious propaganda was set afoot that conversions to Christianity would entail confiscation of their lands,

- (vi) false cases would be cooked up against Christians to make them prove their innocence, and
 - (vii) Christian Tribals were prevented from buying lands from their fellow Tribals on the ground that they had forfeited his right.
- (c) That the direction in which the wind has been blowing was indicated to the Christians by the selection and appointment of a well known and bitter communalist, Mr. R. K. Deshpande as Public Prosecutor in Jashpurnagar, and by entrusting all cases of Christians to him. In the months following the statement made by Dr. Katju, several hundreds of Christians were caught hold of and coerced into giving their thumb impressions to documents of which they had no knowledge.
- (d) That in the wake of the tour of the Deputy Commissioner in May-June 1954 in the Jashpur Sub-Division, following the statement of Dr. Katju, a spate of criminal cases against Missionaries and leading Christians have been started, some successfully up to the stage of the Courts of Law, and some unsuccessfully.
- (e) The unsuccessful cases are more revealing than those which are *sub judice*. One of the cases had come up before the Enquiry Committee with a complaint that Christians had staged a play which sought to ridicule the Hindu faith. Apparently, the Enquiry Committee was *satisfied* that it was an improvised playlet which parodied the charlatony of the village doctors. Yet, the police have been harassing the actors to say that the playlet was either written or inspired by the Missionaries. In another case, an aged buffalo was found near the Loyala High School at Kunkuri in a sick and hurt condition. The school authorities sheltered and fed the animal and restored it to the owner when he arrived. A few days after, the animal died. Desperate efforts were made by the police to implicate the school authorities in an attempt at "cow-killing". In a third case, a woman was mauled by a bear or panther near Musgutri and was brought for treatment to the Mission Hospital. Although there was no hope of her recovery, the Sisters treated the case, but the husband took her away and she died. The police tried their level best to implicate the Sisters in the *crime of having neglected her treatment* because she refused to become a Catholic. Such unsuccessful cases are many.
- (f) Now to crown the campaign harassment of Christians in the districts of Raigarh and Surguja, two foul murders have taken place, one in the Dharamjaigarh tahsil and the other in the Surguja district. The peculiar feature of the former is that in the very first meeting of the Enquiry Committee at Dharamjaigarh, the undersigned had brought it to your notice that Christians were extremely nervous about tendering evidence before the Committee for fear of reprisals and further harassments, and therefore requested you for some assurance of protection. At Lureg itself, where the murder took place, you were inclined to consider my request for an assurance when Shri G. S. Gupta intervened to say that no such assurance will be given. Thereupon, you were pleased to state that my request would be forwarded to Government for orders. I have not yet heard from the Govern-

ment. The second murder was that of another Christian who was accused in a criminal case and was acquitted by the Court. He was done to death in open daylight. Both cases have been brought to the notice of the Government of Madhya Pradesh in a representation, dated the 30th November 1954, by His Grace, Dr. Eugene D'Souza, Archbishop of Nagpur.

- (g) *Desecration of churches and chapels* which took place in the Jashpur area absolutely astounded the citizens of India as an act of communal vandalism reminiscent of the days of Hindu-Muslim riots. In spite of reports and representations, the police did nothing—the civil authorities did nothing even interpellations on the floor of the Madhya Pradesh Legislative Assembly did not elicit any reply.

To a judge of your eminence and experience, I need hardly point out that, if certain undesirable effects in the public life of the country are deplored, the underlying causes have to be appreciated. In the present case, the causes are there for the whole world to see, why in a particular part of the State only one section of the citizens continued to be harassed even after the integration of the feudal areas, and why this *tempo of harassment increased after the pronouncement of Dr. Katju*.

APPEAL

45. Whatever may be the grounds or justification for the present Enquiry, you will appreciate that as the result of the outburst of unrestrained communalism, the Christian minority in one part of the State finds itself exposed to grievous danger. I have therefore to *appeal to you to represent the present communal trends to the Government* that may take such urgent action as the developments culminating in the desecration of churches and murders of Christian leaders, call for, and restore the spirit of tolerance for minorities and the tone and temper of secularism which for the moment are conspicuous by their absence in some parts of Madhya Pradesh, particularly in the Tribal areas of Jashpur.

GOVERNMENT'S PARTISAN ATTITUDE

46. This Council begs most respectfully to draw attention to the manner in which a handful of *communal minded officers* can mishandle a situation and involve Government in responsibility for their actions. This is rendered crystal clear from a review of the forces that were at work, and the manner which administrative officers reacted to these forces.

PRE-INTEGRATION FORCES THAT CONTINUED INTO POST-INTEGRATION DAYS

47. The pre-Integration forces were the *Udaipur State Conversion Act*, the *Raigarh State Conversion Act* and the *Surguja State Apostacy Act*. Under these Acts, Christianity was banned in these areas. Integration implied a complete change of condition, and to bring these feudal areas in harmony with the laws prevailing in the rest of India needed the services of secular-minded officers. Unfortunately, such officers were posted who had not the right concepts of a secular State and were in sympathy with the elements which had engendered the pre-Integration forces. Consequently, a body of opinion was encouraged at the expense of another, and the demon of Communalism raised its head, without the knowledge of the authorities at Nagpur. What followed, therefore, was inevitable.

48. When Christians complained of harassments and persecutions, the local authorities suppressed the complaints and started terrorising the complainants. This is proved by the *nocturnal inquisition* held without the knowledge of the Deputy Commissioner on the 4th June 1949. Even reports to the authorities at Nagpur did not seem to worry the local officials who were ready to justify their actions by white-washing the complaints. This is proved by the explanations offered on the Confidential Report, dated the 1st May 1949, submitted by Shri G. X. Francis to the Chief Secretary to Government, Madhya Pradesh, on the situation in Jashpur.

49. The first *casus belli* appears to have been the report sent by Shri P. Lobo, Advocate, Nagpur, to the Prime Minister of India, drawing his attention to the harassments of Christians in the integrated Tribal areas. The fury of the local officials appears to have been roused to a pitch which blinded them to the actual situation, and in a wild attempt to defend themselves, they drew a completely distorted picture by stringing together a very large number of false allegations, insinuations and innuendoes against the Tribal Christians and Christian Missionaries in the districts of Raigarh and Surguja. It is this Report which appears to have misled Dr. Katju into transforming the persecuted people as aggressors.

50. All the developments since then have been moving in a vicious circle. As Dr. Katju had made a definite statement, every attempt was being made to give it the secret of truth. The appointment of the Enquiry Committee also. . . is as its. . . aim.

51. Meanwhile, things have happened in Jashpur which are incredible:—

- (a) The Tahsil Congress Committee of Jashpur, withdrew from contesting the elections to the Janapada Sabha, and gave the Christians no other alternative than to face the full blast of Communalism displayed by the Ram Raj Parishad.
- (b) The excesses committed by the Ram Raj Parishad were winked at by the local authorities.
- (c) Shri D. K. Mehta, Minister for Industries, openly denounced conversions to Christians by characterising the process as "passing from one darkness to another".
- (d) The vilest possible Press Propaganda has been let loose, in almost all the newspapers published in Madhya Pradesh, accusing Christian Missionaries of having brought several truck-loads of guns and ammunitions and concealing them in Mission compounds.
- (e) Having seen a *publication* in the hands of a member of the Enquiry Committee about the activities of Belgian Jesuits in Udaipur, the undersigned asked the Secretary of the Enquiry Committee to furnish a copy. This was refused, and the very existence of such a publication was denied. On the 25th July 1954, however, the *Hitavada* of Nagpur published a sensational account of what purported to be the correspondence between Lord Linlithgow and Col. A. S. Meek about the undesirable activities of Belgian Jesuits. The aim of this publication was, without the least shadow of a doubt, to prejudice public opinion against the Christian Missionaries. When the undersigned enquired about this story, the Enquiry Committee admitted that the newspaper publication was drawn from the files of Government. How did

these files reach the newspaper ? The fact that Government has taken no action against the *Hitavada* for publishing confidential documents and that no press statement has been issued on the subject, carry their own eloquent commentary.

- (f) Not long ago, Shri B. A. Mandloi publicly distorted the visit of the Apostolic Internuncio as the visit of the Rajdoot of Holland.

APPEAL

52. As these developments clearly indicate the *partisan attitude of the highest authorities*, both locally and in the State, a suffering minority cannot be expected to get a square deal. In the circumstances, this *Council begs you to discuss* the situation *with* our veteran and venerable Congress Leader, Pandit Ravi Shankar Shukla, and devise ways and means of restoring secularism, tolerance, and some kind of protection to the Christians from the excesses indulged in by officials.

53. In regard to the *future operations* of the Enquiry Committee itself, Christians are profoundly agitated that with all the goodwill in the world, *it will not be possible for the members* either individually or collectively to *appraise the situation fairly*, on account of the *natural limitations* on their ability to appreciate the Christian point of view on the issues in dispute, on account of the *vague terms* of reference given to them, and on account of the *undefined status* given to the Committee. You will admit that the Catholic Regional Council did its level best to co-operate with the Enquiry Committee and deputed two of its members to accompany the Committee in its exploratory tours. As the character of the Committee is still shrouded in doubts and fears, and as Christians have been placed on the defence, I am directed most respectfully to approach you for clarification of the following points:—

- (A) Has the Committee been appointed under the Commissions of Enquiry Act, 1952 ? If not, under what provisions of the Law has it been sanctioned ?
- (B) In paragraph 4 of the Resolution, dated the 14th April 1954, it has been stated that "the Committee is authorised to frame its own procedure for conducting the enquiry". This Council requests to be furnished with a statement of the procedure that has been framed.
- (C) A large mass of written and oral evidence was collected by the Committee during its tours since June 1954, and some of the materials appear to have been used in framing the 99-point Questionnaire. As Christians are on the defence, this Council requests that it may kindly be informed whether—
 - (i) a copy of the evidence would be furnished to it for conducting the defence,
 - (ii) whether these statements and allegations would be subordinated to the usual legal processes of cross-examination before they are taken on record,
 - (iii) whether issues would be framed,
 - (iv) whether the defence would be allowed to make its submissions on these issues, and
 - (v) whether the findings of the Enquiry Committee would be published.

54. The Catholic Regional Council is grateful to you, your esteemed Secretary and your honoured colleagues for the courtesy and kindness extended to its representatives.

APPENDIX A

DR. KATJU'S STATEMENT IN PARLIAMENT

New Delhi, April 22.

Dr. Kailas Nath Katju, Home Minister, said yesterday that it had been made clear to all foreign Missionaries working in the country that if they were engaged in social welfare work, medical work and education, they were welcome, but if they indulged in proselytisation, it would be undesirable. That was the basic rule governing the Government's attitude.

Dr. Katju was replying in the House of the People to Mr. Gang De, who wanted to know if the Government had received any complaints from the Madhya Pradesh Government or the local population that in many places in Surguja and Bilaspur districts of Chhatisgarh, Adivasis were given monetary temptation, sometimes threatened, and then converted to Christianity, and that the temples of the Adivasis were being turned into Churches.

Dr. Katju said that certain reports containing allegations to the effect that foreign Missionaries working in the Surguja and Raigarh districts of Madhya Pradesh were engaged in proselytising activities which offended the feelings of the non-Christian local population, had been received. These reports, however, made no mention of any instances of turning temples into Churches.

The Government were taking necessary steps to check objectionable Missionary activities where they existed. It was, however, not in the public interest to divulge the details.

Dr. Katju said that first reports of such activities were received six months ago. He could not at present say about the number of conversions. Enquiry was being made and the matter was under consideration. The House should not press him too far, in the matter of further information.

PRESS TRUST OF INDIA.

APPENDIX B

THE CATHOLIC REGIONAL COMMITTEE

(Representing Bihar, Orissa and Madhya Pradesh.)

This Committee notes with serious regret that the immediate cause of the "Reports" referred to by the Hon'ble Dr. Katju is neither the expansion of Christianity in the Tribal areas nor the adoption of "objectionable" Missionary methods of conversion, but the very representations submitted from time to time regarding the persecutions, harassments and discrimination to which Christian Oraons have been subjected in these Tribal areas. Instead of enquiring into or remedying these grievances, the Government of Madhya Pradesh has chosen to send up a report containing counter-allegations against these Christians. Evidently, this is an attempt to divert the attention of the Central Government from the validity of the grievances of these Tribal Christians, and thus screen the guilt and ignorance of local officials. The reference to Adivasi temples being converted into Christian churches is an example of the utterly false nature of the allegations. Adivasis have never had any temples of any kind, and there can, therefore, be no question of converting imaginary temples.

It has been a time-honoured principle of democratic administration not to swallow at first sight sweeping allegations against a whole community or class of people, but to subject them in the very first instance to impartial enquiry of a quasi-judicial, if not judicial, character before any action is taken. It is much to be regretted that this consideration, extended in the law court to the worst criminals, has been denied to ten millions of Indian Christians who are law-abiding citizens.

In stringing together all sorts of unverified allegations, distortions of facts and indefensible insinuations about Christian Tribals and Missionary activities in Surguja and Raigarh districts, the Government of Madhya Pradesh has chosen to take sides against the Christian minority, and as this report is the corner-stone of Dr. Katju's statement of policy which envisages an invasion over Fundamental Rights [Art. 25 (1) of the Constitution], a *prima facie* would appear to exist for an impartial judicial tribunal consisting of Parsi and Muslim judges, to be set up by the Central Government for conducting an enquiry.

This Committee, therefore, resolves—

- (i) that the Central and the Provincial Governments concerned be requested to allay unrest and apprehensions that have been created among all sections of the Christian people all over India by hurriedly made statements of responsible men, so that executive action may not be influenced by religious bias and result in discrimination on grounds of religion against Christians in any sphere of life.

G. X. FRANCIS,

President,

RANCHI :
The 7th May 1953.

Catholic Regional Committee.

Copy of D.O. letter, dated Nagpur, the 28th June 1955, from Shri G. X. Francis, President, The Catholic Regional Council, Kamptee Road, Nagpur, to Dr. M. B. Niyogi, M.A., LL.M., LL.D., Chairman, Christian Missionary Activities Enquiry Committee, Nagpur

The State Government's Press Note, dated the 16th June 1955, lays down, what purports to be, the future procedure your Committee will follow in recording evidence of witnesses. Since the appointment of your Committee, I have been asking if any procedure had been laid down and was invariably told that if the procedure was settled, due intimation would be given to the public. Even in the recent correspondence, dated 6th June 1955, between this Council and your Committee, I had raised the question of procedure. I suppose the "procedure" now announced is the sequel to public agitation.

The Press Note says, that your Committee intends to follow "The USUAL JUDICIAL METHODS" of ascertaining the truth from the witnesses", but qualifies the intention by the significant statement: "As far As Possible and Practicable". In the first place, I cannot follow whether this is a declaration of your intentions or a statement of procedure.

Notwithstanding the Notice I served on the State Government for the dissolution of your Committee on various grounds and without prejudice to any of them, I have given anxious consideration to the "Judicial Methods" now announced, in the hope that perhaps even at this late hour, you will repair the wrong that you have done to Christians and Christian Missionaries.

The "usual Judicial Methods" are obviously those followed in Courts of Law. You should know that these are clearly set forth in elaborate detail in the Code of Civil Procedure, in the Criminal Procedure Code and in the Indian Evidence Act. You also know that it is not open to judges to make the slightest variation or deparature from the set procedure for fear of miscarriage of justice. To say, therefore, that you will follow "the usual Judicial Methods" and then qualify the statement by adding that you will do so "as far as possible and practicable", is nothing short of a violent contradiction in terms designed to mislead public opinion. The contradiction was apparently unavoidable because the plain meaning of your words is that you intend to set aside all judicial methods and to follow your own arbitrary ways in the further conduct of the enquiry.

Apart from the action of the State Government in accusing Christians and not giving them any representation on the personnel of the Committee, we found that you too have been adopting questionable methods extremely pre-judicial to us. You cannot deny that all your "enquiry" so far has been conducted without any procedure, and according to your whims and fancies. You cannot also deny that you have lent the platform of the Enquiry Committee for violent anti-Christian speeches in which Christians were described as *quislings and Traitors* and *Pandit Nehru was accused of tolerating the Christians as he had tolerated Shaikh Abdullah, in which it was stated that the Bible contained immoral teachings, and that Christian Institutions were dens of immorality*. You cannot be unaware that the State Government had to intervene and persuade you to expunge some of these outrageous statements which had gone on your records.

The Press Note describes your future procedure as follows :—

"Although it may not be possible or practicable to allow direct cross-examination of each witness by the innumerable parties concerned in the enquiry, the committee will permit authorised representatives of organisations or groups as may desire to put questions in the nature of cross-examination, to make requests the committee and to suggest questions to it which the committee may, in its discretion, like to elicit from the witnesses concerned."

Further, it is disclosed that—

"If requests are made to the committee, it will permit lawyers on behalf of representative organisations to address it after the evidence has been recorded."

The above laboriously constructed sentences indicate the following procedure :—

- (a) That *Allegations* will be recorded as *evidence*.
- (b) That the accused will not have the right to cross-examine *witnesses*.
- (c) That so-called witnesses will be given the full protection of the committee from being exposed as false witnesses.
- (d) That *Christians*, as the accused, will not be given the assistance of *lawyers*.
- (e) That lawyers will be allowed to display their legal knowledge and elocutional skill *after the evidence has been recorded*.

Some unknown genius in the Publicity Department has had the humour to describe the above procedure as "the usual judicial methods". As you are engaged on more serious business than leg-pulling, and as your proceedings are attracting all-India attention, you will see that someone's enthusiasm has

outrun his discretion in proclaiming this unparalleled parody of judicial procedure as the usual *modus operandi* of our Law Courts. I cannot guess whom the Press Note is intended to deceive.

In your committee's letter No. 546, dated the 3rd June 1955, it was stated that "the committee propose to examine a few witnesses in further conduct of the enquiry. You are, therefore, requested to furnish immediately a list of persons you desire to be heard by the committee. *The specific points which the witnesses have to put forward may also be stated very briefly against their names.*" This raises a question fundamental to your enquiry. If you are going to call people to make further fresh allegations, over and above all the wild allegations you have heard all-round the year, what is your committee going to enquire into? Do you propose to examine the allegations made before you, or to record further fresh allegations and then examine them?

In either case, you will be travelling beyond your jurisdiction. In the Government's Notification appointing your committee it was stated that—

- (a) representations had been made to Government from time to time that Christian Missionaries, either forcibly or through fraud and temptation of monetary or other gain, convert illiterate aboriginals and other backward people.
- (b) Christian Missions are being utilised for political or extra religious objectives, and
- (c) Christian Missionaries have alleged harassment by officials

I shall require you, in the name of justice and your own duty, to confine yourself exclusively to these specific issues, and not to go about collecting fresh allegations on any matter on which any person likes to talk about.

With reference to the above, I have mentioned in my notice that when I was granted inspection of your records on the 1st June 1954, I did not find a single representation alleged to have been received by Government before the appointment of your committee, complaining against Christian Missionaries. By the terms of your appointment, your business is to confine your investigations and findings to these allegations, and nothing more. If you did so, you clearly owe it to the public to make known all these allegations, so that the men or organisations which have made these allegations may be examined by you.

Further, you can hardly convince any sane man that the entire Christian population of Madhya Pradesh has been indulging in the objectionable activities mentioned in the Government's Notification. A few may possibly be brought under the accusation. The question of public importance is "Who are these Christians?". I would like to assure you that my Council is equally anxious to pull these men into the lime light and make them answer the accusations brought against them. But the question is "Who are these men?".

You will concede that my Council extended its fullest co-operation to you throughout last year although we were dissatisfied with the personnel of your committee, your terms of reference, your *modus operandi*, and your very appointment. We did so, however, on the advice of Pandit Jawaharlal Nehru, our Prime Minister, who suggested that we should state our point of view before your committee and leave it to public opinion to evaluate its findings. This we have done, and there is nothing more that we can do.

We now find that you have not disclosed the name or names of the accused, the nature of the charges levelled against them, the name or names of persons who have made the allegations, nor even the names of the places where the objectionable activities are alleged to have occurred, although your Committee has toured extensively and intensively throughout the State of Madhya Pradesh at considerable expense to the tax-payer. Now, you again propose to conduct another State-wide tour to examine "witnesses". Witnesses of what, where and whom?

All the foregoing reasons and circumstances clearly indicate that you are groping in the dark as to the Christian Missionaries who are supposed to have indulged in objectionable proselytising activities, that you went about for light throughout Madhya Pradesh for a whole year and still find yourself in the same darkness, that your "explorations" merely resulted in waste of public money, and that by your activities in the name of "enquiry", you have increased the suspicion of all friendly Hindus against Christians and disturbed harmonious relationship that existed between the two sections of Indian citizens. Not having achieved anything in the pursuit of your legitimate objective, you now propose to make confusion worse confounded by following a lawless procedure which has no precedent or parallel in any democracy of the world. I would be faithless to the Constitution of India if I followed you in your illegal perambulations and proceedings. My Council, therefore, feels compelled to inform you that no useful purpose would be served by further co-operation with your committee.

I am releasing this letter to the Press as you have given India-wide publicity to your novel "judicial methods", and am sending a copy to the leaders of the House and Opposition in the State Legislature and to the President of the Indian National Congress for information.

Copy of D.O. No. 590, dated Nagpur, the 7th July 1955, from Shri M. S. Pandharkame, M.A., LL.B., Assistant Secretary, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, to Shri G. X. Francis, President, the Catholic Regional Council, Kamptee Road, Nagpur

I am to acknowledge receipt of your letter, dated the 28th June 1955, addressed to the Chairman, Christian Missionary Activities Enquiry Committee, Madhya Pradesh, Nagpur, and to say that in view of the deliberate mis-statements contained therein and the lack of decorum or decency displayed, the Chairman is of opinion that it does not merit any serious consideration.

Copy of D.O. No. Ref. BC-31-55, dated Bangalore-1, the 15th February 1955, from the Standing Committee of the Catholic Bishops' Conference of India, Bangalore-1, to Pandit Ravi Shankar Shukla, Chief Minister, Government of Madhya Pradesh, Nagpur.

DIFFICULTIES CONFRONTING MISSIONARIES AND CHRISTIANS IN MADHYA PRADESH

You will recall the Memorandum the Standing Committee of the Catholic Bishops' Conference of India submitted to you on June 15, 1954 (Ref: BC-111-54). We pointed out therein our fears and apprehensions in respect of the Inquiry Committee and the harassment caused to Christian Missionaries and people, chiefly in Tribal areas.

2. The Chief Secretary to the Government of Madhya Pradesh, in his reply, D.O. No. 1494-33-XXX-M.R., dated August 4, 1954, addressed to the General Secretary of the Catholic Bishops' Conference of India, assured us and through us, "all the Christians that they stand firmly by the principles and fundamental liberties enshrined in the Constitution and have no desire whatsoever to interfere with them. They would give equal protection to all citizens irrespective of their race, religion or community. Government hope that you and your Association will now persuade your fellow-religionists to co-operate in the important work which the Committee has undertaken and that you would make special efforts to see that no bitterness against any community is created."

3. We have scrupulously avoided giving cause for any ill-feeling between Christians and other communities, and have restrained our people from any course which may embarrass the Government. But recent happenings have accentuated our misgivings instead of allaying them. The tours and inquiry of the Committee seem only to have strengthened and encouraged the suspicions, prejudices and distrust of the major elements of the population, and of the Government, against a small and loyal minority. The constant questioning by the Committee and Government officials about the activities of Missionaries and Christians have resulted in a wave of gloom and intimidation. Communal tension has reached such a pitch that two Christians were murdered in the Raigarh and Surguja districts.

4. We understand from reliable sources that inflammatory speeches were made by the opponents of Christianity from the platform of the Inquiry Committee. Protests were made by various Catholic representative bodies in Madhya Pradesh, but these have gone unheeded. The usual form of oath for such investigations was not administered to the witnesses, nor an opportunity afforded for cross-examination by our advocates. The Committee has no doubt been authorised to frame its own procedure. We should, however, like to submit that the elementary principles of justice and enquiry demand that opportunities be given to the accused for sifting the evidence and ascertaining the truth. This is all the more necessary in matters of such vital importance as the good name, honesty and integrity of a particular section of the people. What we find very strange indeed is that one of the members of the Committee published an article in newspapers against Christian Missionaries in connection with the inquiry.

5. Our attention has recently been called to a most prejudicial and damaging 99-point Questionnaire (undated) issued by the Committee about three months ago. These relate to activities of Christian Missionaries, the number of converts and Christian institutions in 1941, 1947, 1951—1954. The Questionnaire is based on the assumption that Missionaries make use of unlawful methods for converting poor and illiterate people to Christianity. The spirit of the Questionnaire, we are sorry to note, is such as to discredit Christianity and Christians. The Committee has gone beyond the limits of the terms of reference and violated the fundamental rights solemnly guaranteed by the Constitution. We cannot think of anything more ill-advised and more harmful to the peaceful co-existence of different religions than a Questionnaire based on unproved representation.

6. The chief reasons for the attacks against Missionaries and their work may be broadly classified as :

- (i) that foreign Missionaries are indulging in anti-national activities and encouraging separatist tendencies among Adivasis ;
- (ii) that they are converting people by force, fraud and by offer of material inducements ; and
- (iii) that our schools are proselytizing agencies.

(1) The charge that foreign Missionaries are indulging in political work is not true. Their mission is to preach the Gospel of Christ, to minister to the spiritual needs of Indian Christians, to educate youth, to provide medical relief and to take care of the poor and the orphan. For centuries these works have been carried on by Catholic Missions without offending the susceptibilities of the adherents of other religions.

We hear that Missionaries are looked upon as agents of foreign imperialism and disruptors of national unity. Missionaries have no political designs, nor do they ever make an attempt to denationalise the converts. Christians are second to none in their loyalty to the country. They do not form an alien community, but part and parcel of the body politic. Not even a single charge on this score could be substantiated by facts on the platform of the Inquiry Committee.

2. (a) The allegation that conversions are made by force, fraud or by offer of material inducement cannot be levelled against our Missionaries. They derive no personal advantage by preaching the Gospel of Christ. Their only object is to spread the Christian teaching in regard to God, man's relations with his fellowmen and future life. No one can be converted against his will. Every person is free to choose his way of life according to his own lights and convictions. Whoever desires to embrace the Catholic faith has to undergo a course of religious instruction and one can be received into the Church only when one is convinced of the truths of Christianity and manifests a sincere and persevering desire to accept the faith and practise it. Conversion is a personal act of free will. Utmost care is exercised to respect the freedom and the conscientious convictions of every individual.

(b) If Christian Missionaries are considered undesirable persons or international schemers and agitators, parents belonging to all communities and creeds would not be so eager to entrust the education of their children to the care of Catholic Priests and Sisters. There are a million children, half of whom are non-Catholic in our institutions throughout the country. Governors and Ministers of State Governments have expressed their admiration for the ideals which inspire the Missionaries in their various charitable and educational works, and above all, for their practical and immense service for the uplift of poor classes and aboriginals.

3. The refusal of recognition and denial of grant-in-aid to Adivasi schools conducted by missions even in villages where the population is wholly Christian is another instance of the discriminatory policy of the Government. Schools have been established in close proximity to the existing Catholic schools, with the result that there has been a duplication of effort in the field of education and financial loss. Christian parents have been subjected to great sufferings and hardships. Their children have been compelled to walk great distances—10, 15, 20 miles and more—to sit for the entrance examination for the fourth standard. The situation is, thus, one which causes much

misery and disaffection among Catholics. In one instance, a Missionary and his witness had to trudge 30 miles on foot no less than 23 times. The case has not yet been taken up. The new developments have only tended to rouse communal tension, whereas there was harmony, peace and good feeling among the Christians and non-Christians previously.

Schools were first started for Adivasis by Missionaries at great sacrifice in men and money. Their object is primarily the education of Christian children. Our schools have always been thrown open to children of all classes and creeds. The lurking suspicion that these are instruments of conversion to the Christian faith is groundless. Our religion is not taught to non-Christians.

Already in October 1945, at a meeting of the Standing Committee of the Catholic Bishops' Conference of India, held in Bangalore, the Bishops declared categorically and emphatically that the "Catholic Church has always respected and will always respect the religious convictions of non-Catholic students. She never has, and never will, impose her teaching on them."

7. India is professedly a Secular Democratic Republic, in which all religions have equal protection and equal toleration. A Secular State means that the State will not make any discrimination whatsoever on grounds of religion. Article 25 (1) of the Constitution guarantees to all persons the freedom freely to profess, practise and propagate religion.

8. The present agitation against Missionaries is already disturbing friendly relations between Christians and other communities, and has further deepened the feeling of apprehension in the minds of Christians as to their present security and future welfare. Separatist tendencies have never been encouraged among Adivasis. Under the Article guaranteeing the freedom of speech, expression, worship and of association, referred to above, every community had the right to carry on its efforts to spread its religion by legitimate and peaceful means.

9. In the course of debates in the Constituent Assembly on December 6, 1948, on the Article relating to freedom of conscience and free profession, practise and propagation of religion, Pandit Laxmi Kant Maitra pointed out that "the Indian Christian Community was the most inoffensive community in the whole country." It is unfortunate that the word "Propagate religion" should be associated only with the Christian Community. That right has been guaranteed and is, in fact, exercised by every community.

10. The Christian Community with full confidence in the sense of fair play and justice of the majority community surrendered voluntarily the privilege of separate representation, and even of reservation of seats. Sardar Vallabhbhai Patel, appreciated this gesture so greatly that in his historic resolution eliminating reservation of seats to minorities from the Draft Constitution, he appealed to the minorities "to have confidence in the majority community". He further exhorted the majority community "to conduct itself in such a way as to win and retain the confidence of minorities". Sardar Patel continued in his reply in the Constituent Assembly on the resolution abolishing reservation of seats that the "foundations were laid for a truly secular democratic State, where everyone is equal in every way to everyone else. May God give us wisdom and courage to do the right thing to all manner of people as our Constitution provides."

11. Mr. Frank Anthony called this an act of faith in the majority community who "would have to behave towards others in a generous, fair and just way". Pandit Nehru observed amidst cheers "Let us live up to this faith." He further pronounced it as a "historic turn in our destiny".

12. A sense of security and confidence was, thus, created in the minds of all minorities, particularly the Christian community. But the turn of events during the last two or three years has come as a rude shock to them. Inquiry Committees have been constituted to investigate representations made "that conversions are being made either forcibly or through fraud".

13. We are not asking for any privilege or favours, but for truth and justice. We have the right to claim the same liberty as is given to adherents of other faiths. We, therefore, request you, Sir, to dispel the disquiet and uneasiness prevailing among Christians in some parts of Madhya Pradesh, and assure them that the Inquiry Committee and the Government would respect the policy of religious freedom and tolerance which has always characterised India and which has been solemnly guaranteed in the Constitution.

14. As Chief Minister of the State, interested in the well-being of all classes and creeds of the great State of Madhya Pradesh, we appeal to you to take effective steps to protect the rights and liberties of the Christian minority.

Thanking you.

CATHOLIC BISHOPS' CONFERENCE OF INDIA STATEMENT ISSUED BY THE STANDING COMMITTEE

Bangalore, February 16, 1955.

The newly-elected Standing Committee of the Catholic Bishops' Conference of India met at Bangalore under the Chairmanship of His Eminence, Valerian Cardinal Gracias, Archbishop of Bombay, from Friday, February 11th to Wednesday, February 16th, 1955. The members present were—

- (1) His Grace Most Rev. Thomas Pothacamury, Archbishop of Bangalore, and General Secretary, Catholic Bishops' Conference of India.
- (2) His Grace Most Rev. Ferdinand Perier, S. J. Archbishop of Calcutta.
- (3) His Grace Most Rev. Joseph Attipetty, Archbishop of Verapoly.
- (4) His Grace Most Rev. Louis Mathias, S. D. B., Archbishop of Madras-Lylapore.
- (5) His Grace Most Rev. Joseph Fernandes, Archbishop of Delhi-Simla.
- (6) His Grace Most Rev. John Peter Leonard, S. J., Archbishop of Madurai.
- (7) His Grace Most Rev. Joseph Mark Gopu, Archbishop of Hyderabad.
- (8) His Grace Most Rev. Eugene D'Souza, Archbishop of Nagpur.
- (9) His Grace Most Rev. R. Ambrose, Co-adjutor Archbishop of Pondicherry.
- (10) His Lordship Rt. Rev. Mgr. William Bouter, Bishop of Nellore.
- (11) His Lordship Rt. Rev. Mgr. Leonard K. Raymond, Bishop of Allahabad.
- (12) His Lordship Rt. Rev. Mgr. Mathew Kavukatt, Bishop of Changanacherry.
- (13) His Lordship Rt. Rev. Mgr. Benedict Mar Gregorios, O. I. C., Administrator-Apostolic of Trivandrum.

Surveying the present position of the Catholic community and assessing the problems that confront it in the various spheres of the Church's activity, at the conclusion of their deliberations, the Standing Committee have thought it opportune to issue the following statement :

Considering the rapid and extraordinary strides made in the country since Independence, in the sphere of economic and social progress, and the stress laid by our national leaders on the need of increasing the pace, it is felt that yet greater practical interest should be evinced by the Catholic community in the great schemes of economic and social improvements initiated by the Central and State Governments—the promotion of better living, education, community projects, national extension blocks, medical relief, etc. These measures are fully in conformity with the spirit and traditions of service characteristic of our Christian way of life. In making our best endeavour to implement them, we hope to attain greater effectiveness in promoting spiritual happiness and material progress in this ancient land which was among the earliest to receive the light of Christianity and which is rich in the promise of Christian achievement. Particular attention is demanded of all lovers of the country and its people towards the welfare and progress of life in the villages; on which the future prosperity of the country ultimately depends.

In spite of our difficulties, some of which are indeed grave, and not easy of quick solution, notwithstanding the animus against foreign Missionaries and the feelings of marked apprehension created in the Christian community by the aggressiveness of some sectarian and militant organisations it would be false to say that the Catholic community does not enjoy freedom of religion or is regarded with suspicion or that it finds itself in isolated unit.

We are heartened by the thought that frequently it has been acknowledged throughout the country by the enlightened public and responsible leaders, headed by the President of India and our Prime Minister, that Christianity is an old and honoured religion of the land, that "Indian Christians from a very considerable and important element in the national community", and that the Christian community and their culture are an integral part of the Indian heritage.

For the conform and encouragement of our people and to enlist the sympathy of our fellow countrymen, bearing in mind also the assurances of our national leaders we are compelled by force of circumstances to state the following. There are certain parts of India, according to reliable reports received, where the communities and their pastors yet continue to be subjected to various forms of vexatious treatment in consequence of which the Christians are living in a state of fear and insecurity. This state of affairs prevails unfortunately in spite of the frank and fearless indictment of communalism by the Prime Minister and of his vehement denunciation of the aggressive attitude against Christian Missionaries and of his noble appreciation of their work; in spite of his severe warning that this kind of thing should be sternly discouraged, and his declaration that minority religious communities "are as much a part of India as anyone else". It must be added, however, that, while opposition comes from certain quarters, the masses of the people are appreciative of the selfless service of our Missionaries both foreign and Indian.

Interested as we have always been to promote communal unity and convinced that every community in the land should be allowed and encouraged to pursue its normal life and that every community by its own way of life contributes thereby to national peace and progress; eager as we are that our country should maintain the international prestige which it enjoys today, we fear that the distressing situation artificially created by interested agencies are certainly not in the best interest of our country's life and its influence abroad. India's policy, which she has followed consistently, namely, of enmity against none, but friendliness towards all, will be all the more appreciated, both at home and abroad, if effective steps are taken to ease the tension prevailing in certain parts of the country.

As the spread of the Christian idea in the political, social and economic thought of India is a duty which Catholic laymen owe not only to their religion but to their country, and India needs all the help that her children can give her, as our country needs to follow the middle line between reaction and revolution in politics, between capitalism and communism in economics, between westernisation and primitivism in social life, the Catholic layman has the glorious opportunity to bring the influence of justice and charity to bear on all social relationships and to stand for the supremacy of the moral law in all affairs of the State, national and international. To this end, the Standing Committee has thought it imperative to take the necessary steps for communing in the course of the year a Lay Leaders' Conference and to encourage and support the Catholic Union of India.

EXTRACTS FROM CATHOLIC DHARMA KA PRACHARAK AND OTHER PAMPHLETS SHOWING THE METHODS OF PROPAGANDA

Serial No.	Name of books
1	Short History of Chhattisgarh Evangelical Mission written in 1933 by M. M. Pal with a foreward from Rev. Gass and published, it is said about Rev. Lore.
2	Extract from the book "Guru Pariksha ".
3	Extract from the book " Ram Pariksha " .
4	Extract from the book " Saccha Majhab Kaonsa Hai" , published by Indian Catholic True Society, Allahabad.
5	Extracts from the book " Masih Aur Samajik Nyaya" .
6	Extract from the book " Catholic Dharma ka Pracharak ".
7	Extract from " Dharma Tula " published in 1952 by the North India Christian Tract and Book Society, Allahabad.
8	Extract from the book " Satyanami Panth " published by the Christian Book Depot.
9	Extract from the book " Gurudyan " published by North India Christian Tract and Book Society.
10	Extract from the book " Pandit Nilkanth Shashtri ka Jiwan Vrutant " .
11	Extract from the book " Kabir Saheb ".
12	Extract from the book " Dharma Sidhanta Prakash " , published by N. I. C. Tract and Book Society, Allahabad, in the year 1953.
13	Extract from the book " Satya Guru ki Khoj " .
14	Extract from the book " Chin Ek Vastu Path " published in 1954 by the N. I. C. Tract and Book Society.
15	Extract from the book " Sadhu Sundar Singh ka Jiwan Charitra.
16	Extract from the book " Gharbandhu " .
17	" Sunday School Path.
18	Extracts from the book "National Missionary Intelligencer" of April 1954.
19	Extracts from the book " Arya Dayanand Saraswati Aur Masihi Mat", published in 1954.
20	Extract from the pamphlet named " Ap Anant Kal Kahan Bitavenge" by A. F. Rowel Ropley.
21	Extract from the booklet " Janjgir ", published in August 1947.
22	Extract from the booklet " What are you doing here " by S. T. Moyer.
23	Extract from the " Sewa ki Samartha ".
24	Extract from the " Masihi Hindusthani Mandali Me".

Short History of Chhattisgarh Evangelical Mission

Taking sides in a family or village dispute with a view to conversion is an old story. In the book "छत्तीसगढ़ एवेंजेलिकल कलीसिया का संक्षिप्त इतिहास" (Short history of Chhattisgarh Evangelical Mission) written in 1935 by M. M. Pal with a foreward from Rev. Gass and published, it is said about Rev. Lore :—

पाद्री लोर—विश्रामपुर में इसके पीछे पाद्री लोर ने दूसरों के रहने बसने के लिये पाखा के छोटे छोटे घर बनवाये. उस समय के कार्यों के साथ ही साथ धर्मखोजियों को अपने डेरे में हिन्दी पढ़ाते और धर्मशिक्षा सिखाते थे. जिससे कि एक वर्ष के पीछे इन्हीं सीखनहारों में से तीन प्राण बपतिस्मा के लिये तैयार हुए अर्थात् रजई जो अपने भाई से हिस्सा न पाने के कारण पाद्री लोर के पास चला आया था. जिसका हिस्सा पाद्री साहब ने उसके भाई से दिला दिया था (पाद्री लोर).

This was about the year 1868. Colonel Walman was then the Deputy Commissioner of the district (Raipur). Rev. Lore and the Deputy Commissioner were in the thickest of terms. In fact it was at the suggestion of the Deputy Commissioner that Rev. Lore settled at Birsainpur and it was due to the Deputy Commissioner himself that a vast Government area was acquired by the Mission. Famine has been another cause is also clear from that book. Describing at page of that period the following occurs :—

इन दिनों में दैनिक बर्ना का निखर दो आना पुष्प, डेढ़ आना स्त्री और एक आना बालकों को देते थे. चावल का भाव १८ काठा से उतर कर २ काठा हो गया था. यहां क्रिष्टियानों की संख्या दिनोंदिन बढ़ती गई.

With reference to the famine of 1897-98, it is stated at page 20 of the book :—

इसी समय भारत में अकाल था सो चारों ओर हाहाकार मचा था. और बहुत लोग ईसाई होने को आते थे. सो पाद्री जे. गास्स ने विदेश से सहायता लेकर दुखित लोगों की सहायता की और इसी समय कई एक मिशन स्टेशनें खोलीं ...

Describing about Mission Station, Bairalpur, the following occurs at page 31 :—

अकाल के समय यहां का काम अधिक बढ़ा और लोग अपने अपने गांवों को छोड़कर यहां के यहां मिशन की खरीदी हुई जमीन में आ बसे. सतनामी लोगों के गांव के गांव क्रिष्टियन हो गये और वहां गांव मिशन स्टेशन बनाकर उनमें उपदेशक रखे गये जैसे सम्बलपुर, डिघोरा, घरदेई, कांपा, लम्नी, घुटिया, चन्दखुरी, सौनिका, टेपरी और लालचवश पारा के पारा क्रिष्टियन हो गये.

The use of medical relief for conversion is also an old story. Writing about Thakur Tadosingh who was then ill, the book says :—

सो पं. गंगाराम ने उन्हें समझाया कि हमारे संग चलो तो विश्रामपुर में आपको पूरा विश्राम मिलेगा क्योंकि वहां पाद्री साहब आपका ठीक इलाज करेंगे. सो अंत में ठाकुर और ठाकुराइन जी उनके संग विश्रामपुर को आने को तैयार हुए. पाद्री लोर ने उनका इलाज किया और आराम होने पर विश्रामपुर ही में क्रिष्टियन होकर लानहारों के संग रहने को राजी हुए.

SERIAL No. 2

Extract from "Guru Pariksha".

The search for the true Guru contains the following at page 34 :—

राम तो ऐसा न था क्योंकि पापी मनुष्य होके वह अपने माननेहारों को शांति नहीं दे सकता था. वह तो आप मर गया और फिर नहीं जी उठा परन्तु प्रभु यीशु मसीह सदा जीता है कि अपने लोगों की रक्षा करे.

Extract from "Ram Pariksha"

"राम परीक्षा" of the same society contains the following at pages 4, 6 and 11:—

५. राम, कृष्ण, महादेव आदि देवता मुक्तिदाता नहीं हो सकते क्योंकि वे सब के सब आप नाना प्रकार की बुराइयों के वश में लिप्त थे.

६. हिन्दू लोग कृष्ण के सब ओर मनुष्यों से अधिक पाप बतलाते हैं कि वह चोर और कुकर्मी और दुष्ट था. प्रसिद्ध है कि उसने कंस के निरपराध धोबी का घात किया. ऐसे देवताओं पर आसरा रखना बड़ी मूर्खता है.

११. फिर बहुत लोग ब्रम्हा, विष्णु, महेश आदि देवताओं पर विश्वास रखते कि वे हमें निकालेंगे पर तुम्हारी सब पुस्तकें उन्हें पास के कुएं में गिरे हुए बताती हैं सो वे आप निर्बल हैं. हां उनके लिये भी बचानेहार चाहिये.

देवता से लेके ब्राम्हण तक सबके सब पाप के अधीन हैं.

जब तुम अपनी पूजा पाठ और ध्यान स्नान और दान दक्षिणा और सब पाखण्ड के कामों को त्याग दो तो उनकी वृत्ति कहां से आवेगी.

Extract from "Saccha Majhab Kaonsa Hai"

"सच्चा मजहब कौनसा है?" published by Indian Catholic True Society, Allahabad, contains the following at pages 2, 4, 9, 10, 11 and 12:—

पृ. २.—हिन्दुओं के शास्त्रों में यह कहीं बतलाया नहीं गया है कि उनके भगवान कोई पाक जीवधार है. इसके बदले यह लिखा गया है कि उनके सब ईश्वर बड़े पापी व दोषी हैं. ब्रम्हा, विष्णु और शिव (शम्भू) हिन्दुओं के खास खुदाओं के बारे में यह लिखा हुआ है कि अग्नि की पत्नी के साथ किये हुए उनके बुरे चालचलन के कारण वे फिर बच्चे बन गये हैं. संगतराशियों या मूर्तियां जो उनके मन्दिरों में पाई जाती हैं और वे देवदासियां वा नाचनेवाली लड़कियां जो वहां सेवा करती हैं, पूजकों को भ्रष्ट करने के सिवाय और कुछ भला काम नहीं करती हैं.

पृ. ४.—हिन्दुओं का धर्म मिथ्या धर्म या बहमी कौफ का मजहब है.

पृ. ९.—मुहम्मद की पैदाइश मामूली तौर से हुई, इसलिये वह दूसरे आदमियों की तरह गुनाहगार पैदा हुआ.

पृ. १०.—मुहम्मद न सन्त न पैगम्बर कहला सकता है. इसकी सूबूती के लिये यह सुनो: मुहम्मद के कानून के मुताबिक एक आदमी चार बीबियों को रख सकता है. और उससे ज्यादा रखना रवा नहीं है. लेकिन मुहम्मद के (६) छ: औरतों में से एक अपने गोद लिये हुए बटे की जोरू थी.

पृ. ११.—वह आदमी जो मस्ती, गुस्सा और कठोरता से भरा हुआ था सबसे पाक और रहीम खुदा का पैगम्बर कैसे हो सकता है.

पृ. १२.—आखिरकार, हम यह सब जानते हैं कि मुहम्मद मर गया. जैसे वह और आदमियों की तरह पैदा हुआ था, वैसा ही वह मर गया, गाड़ा गया और उसका बदन कब्र में सड़ गया.

SERIAL No. 5

Extract from "Masih aur Samajik Nyaya"

"मसीही और सामाजिक न्याय" नामक पुस्तिका की पृष्ठ संख्या २२ और २३ से निम्न उद्धृत किया जा सकता है :—

सच्चे विश्वास की आवश्यकता.—गांधीवाद और समाजवादी स्वतन्त्रता, संगति और सेवा का महत्व बहुत सीमा तक समझते हैं। परन्तु उन्हें इन विचारों को दृढ़ आधार पर स्थापित करने की आवश्यकता है।

इसलिये गांधीवादियों और समाजवादियों के सिद्धान्तों को निर्धारित करने के लिये हिन्दू धर्म की शिक्षा पर्याप्त नहीं है। और न हिन्दू धर्म में स्पष्ट जैसा आदर्श पाया जाता है जो लोगों को उत्साहित कर सके।

इसलिये मसीहियों का कर्तव्य यह है कि वे राजनीति में अधिक से अधिक भाग लें। इसका अर्थ यह है कि जो दल उत्तरदायी समाज स्थापित करना चाहते हैं उनमें घुसकर अपने मसीही परिज्ञान से उनके सिद्धान्तों को दृढ़ बनायें।

SERIAL No. 6

Extract from "Catholic Dharma ka Pracharak"

Dealing about the duties of a Pracharak. the instruction is that a Pracharak in order to gain easy access among the non-Christian population should know something of medicine. He will then be in demand when there is any ill in the house. There he should use his influence to baptise the sick child telling his parent that this would bring recovery to the patient. This does not succeed then—

पृ. ३३.—यदि आपको स्पष्ट रूप से यह मालूम हो कि बाप अपने बालक को बपतिस्म देने में कभी राजी न होगा और बालक, यहां तक आप जान सकते हैं, मरने पर हो, तो दवाई के बहाने में, किसी गुप्त रीति से उसके सिर पर कुछ पानी डाल देते हुए बपतिस्मा की बात उच्चारण कीजिये हे प्रचारक, यह बालक मर जाए, तो आपने उसको स्वर्ग का द्वार खोल दिया है। क्या यह अच्छी बात नहीं? अब हर एक प्रचारक उसी काम में लगा रहे तो वे साल भर में कितन बालकों को स्वर्ग पहुंचायेंगे?

पृ. ३५.—(५) मरनेवाले आदमी के कुटुम्ब लोग आपको घर में बैठने न दें तो उनको समझाइयें कि आपकी भेंट कुछ बुराई की बात नहीं। सर्वशक्तिमान परमेश्वर उसको चंगा कर सकता है। यह उपाय न चले तो उसको दवा पिलाने के बहाने उसके पास जाने की छुट्टी मांगिये। संक्षेप से सब उपाय निकालिये कि जिनसे आप उसकी आत्मा बचा सकें।

The Catholics are prohibited from sending their children to non-Catholic Schools. Even social intercourse is forbidden. The following is worth noting:—

पृ. ११७.—(२) काथोलिक और संसार लोगों का आपस में नाचना अच्छा नहीं है कितने कारणों से यह मेल ठीक नहीं। संसारों का नाचना और गाना कौन अच्छा बोले। उनकी बातचीत कब सुनने के योग्य हो। धर्मभक्त मात-पिता अपने लड़के-लड़कियों को संसार लोगों के साथ नाचने से मना करेंगे, क्योंकि उनको यह अच्छी तरह से मालूम है कि उनके खेल-तमाशों में पाप की जोखिम है। यदि माता-पिता यह न रोके तो यह प्रचारक का कर्तव्य है। उसके बारे में वह कभी कभी उपदेश देवे।

पृ. ११८.—(२) गीत के बारे में थोड़ी बातें। काथोलिक लोग संसार लोगों के गीत गाने में भाग न लें। निश्चय उनके ऐसे कोई गीत हैं जिनमें कुछ अनूचित बातें नहीं हैं परन्तु कितने ही गीत हैं जो बिल्कुल सुनने के अयोग्य हैं। ऐसे गीत गाना या सुनना क्रीस्तानों को न चाहिये।

पृ. १२७.—फिर कभी कभी कई एक क्रीस्तान; सांसारिक परबों में कुछ न कुछ साझी होते ह कभी कभी उनकी पूजा के लिये चन्दा देते हैं. यह निश्चय अच्छा नहीं. सो प्रचारक आगे से क्रीस्तानों को चेतावनी देवे कि इस हप्ते में कलाबा सांसारिक परब होनेवाला है, उसमें सम्भागी मत हो और उनको समझावे कि यह कैसा अनुचित है.

पृ. १३५.—(३) फिर दोनों परबों के फलों में भी बड़ा ही अन्तर है. सांसारिक परबों के फल बहुधा पाप ही है, अर्थात् कोई ऐसे परब हैं कि जिनका मानना पाप ही है. जैसे किसी झूठ देवता का परब मानना. फिर ऐसा परब मनाया जाता है जिसका मानना पाप न हो, तो भी उसके मानने की रीति में बहुधा पाप होता है. पाप भी न किया जाए उसे मानने के पीछे मन तो अशांति और घबड़ाहट में पड़ा रहता है. सांसारिक परबों में लोग आनन्द खोजते हैं परन्तु उनको सच आनन्द नहीं मिलता है. उल्टा वे दिल से सच आनन्द दूर करते हैं.

केवल मंडली के परबों में यह सच आनन्द मिला करता है, अर्थात् आनन्द, स्वर्गीय आनन्द ही.

पृ. १३६.—(४) प्रचारक का बड़ा कर्तव्य है कि यह अन्तर रहे और कि क्रीस्तान लोग संसारों के परब से अलग रहें.

सो प्रचारक क्रीस्तानों को आगे से बतला दीजिये कौन कौन परब होनेवाले हैं. उन्हें धार्मिक रीति से मानने के लिये उसका ये और विशेष करके देखिये कि वे किसी तरह से सांसारिक परब मानने में साथी न हों.

SERIAL No. 7

Extract from "Dharma Tula"

The following extract from 'Dharma Tula' published in 1952 by the North India Christian Tract and Book Society, Allahabad, is worth noting:—

पृ. ६.—इसलिये जो कोई किसी मूरत को बनाता या पूजता या पुजवाता है सो अज्ञान और पापी है.

पृ. ७.—शास्त्र-पुराणों से निश्चय होता है कि देवता और अवतार सब काम, क्रोध, लोभ, डाह और अहंकार के बस में थे. उचित वही कि इस स्थान पर हम देवताओं के कुकर्म इत्यादि बातों का वर्णन करें. शास्त्र-पुराणों में उनके चरित्रों का वर्णन बड़े विस्तार से किया गया है और उनसे यह जाना जाता है कि बहुत प्रकार के अनुचित काम इन देवताओं ने किये. वे सब पापी ठहरे और अब कहिये क्या किसी पापी की पूजा या उसकी मूरत की पूजा करना उचित है कि अनुचित ?

किसी किसी देवता ने पराई स्त्रियों से कुकर्म किया, वे काम और कुइच्छा के मारे पराई स्त्री के बस में आके सामर्थ्य रहित ठहरे और स्त्रियों से जो अबलायें कहलाती हैं जब दब गये और उनमें इतनी भी सामर्थ्य और बल न रहा जो अपनी कुकामनाओं को मार सकते तो फिर कौन उसको सामर्थ्य कहेगा.

पृ. २४.—फिर जब चार वेद, पांच शास्त्र और अठारह पुराणों में ऐसा झगडा है और भिन्न भिन्न मत बतलाते हैं तो प्रमाण होता है कि वे सब मनमता है.

पृ. ३१.—अब यदि आप अपने देवताओं के चलन के चरित्रों को सुनें या पढ़ें तो जान लेंगे कि वे आप निर्लज्ज होके महापाप किया करते थे सो वह पाप से घनावेगा.

पृ. ३९.—इन देवी-देवताओं के छल, बल, झूठ, चोरी, कुकर्म और अधर्म को सोच के हम कहते हैं कि जब तक लोग उनको मानेंगे तब तक हम उनसे अधिक अच्छे क्योंकर बनेंगे. किसी ने ठीक कहा, जैसा गुरू वैसा चेला.

पृ. ३६.—जो कोई निराकार परमेश्वर को छोड़कर किसी देवी देवता को मानता और उनको पूजता-पुजवाता है और जो किसी की मूरत को नमस्कार करता है या करवाता है सो पापी है. जो परमेश्वर के नाम को अकारण लेता और जो बिना मन लगाये उसको जपता है या उसे झूठ से लेता है सो पापी है.

Extract from "Satyanami Panth"

The book 'Satyanami Panth', published by the Christian Book Deopt, Raipur (M. P.), in the year 1949, is a model of misrepresentations with a view to mass conversion. Like Ramnam (राम नाम) Satyanama (सत्य नाम) is sacred among the Satyanamis. At page 5 of the book and in other places also it is written that Satyanama really stands for Jesus Christ.

In this book it is further written that Ghasidas the founder and the Guru of the Satyanamis who was an pilgrimage to Jagannath. heard at Katak the preaching of the Christian Missionaries one of whom was a white man. On hearing them he left going to Jagannath and decided to preach the gospel of Jesus which was real Satyanam. (सत्य नाम ईशु है) :--

पृ. ६-७.—मैं अपने गांव गिरोद को लौट जाऊं और वहां अपने लोगों को इसी सत्यनाम का प्रचार सुनाऊं जिसके बारे में अभी सुना हूं. कहा जाता कि घासीदास ने कटक के उपदेशकों से और बहुत-सी बातें सुनी और पूछ-पाछ किया जिसका पूरा पता नहीं मिलता है. यहां ही से घासीदास ने जगन्नाथ के दर्शन का विचार छोड़ दिया और अपने भाई को लेकर अपने गांव गिरोद को लौट आये. जब आसपास के चमारों ने सुना तो उनसे भेंट करने और जगन्नाथ का प्रसाद लेने को एकत्र हुए और आगे के अनुसार रामनाम लेकर दण्डवत करने लगे, घासीदास ने उन्हें इस प्रकार का उपदेश दिया कि :—

“हे रे भाई हो तुम मन मोर मेर का प्रसाद झांके बर आय हो यह सब लंदर फंदर के का हवे—मौला, सुनाईस, पंडरा साहेब मिले रहिस अउर सिरतोन सिरतोन एक सत्यनाम के कथा मौला सुनाइस हवे—अडर ओहर कहिस हवे के कम मन तुम्हार डाहर घलाय आबी. सो सुने रहो भाई हो मैं हर अपन तो गुरु नो आव—मैं हर गांडा आव जैसन गांडा हर अपन गांव मां सरकार के हांका पारथे तैसन महं गांडा होइके साहेब सरकार पंडरा गुरु के हुकुम के हांका पार देखीं. एक ही सतनाम ला ले के पंडरा साहेब आही—ओहर उत्ती ड-हर ले आही (क्योंकि गिरोद से कटक पूर्व की ओर है) ओ हर अपन साथ मा उन्न दबदर ले के आही—तब ये ब्राम्हन के पोथी थोथी हो जाही—अउ सतनाम के हांका पार के सतनाम ला बताही—अउर जौन मन ओकर बात ला मानही तिनकर मन मां समा जाही वो मन निचचट्टे सत जुगिहा हो जाही—सुनो रे बाबू हो ओ बखत मां सबो गुरु मनके कुछ नई चलीही अउर एक्के गुरु के एक्के राजा हो ही बघवा अउ गाय एक्के घाट मां पानी पी हैं.—पंडरा साहेब तुम्हार गांव मां तुम्हार भर जायके सतनाम ला सुनाही—जो बखत मां ब्राम्हन की पोथी मां धुन्न लगि जाही सो भाई हो भरम ला सारो है बाबू हो भरम ला मारो—अडि मांस लाचिन्ह चिन्ह कर खाही—कौन हरनी कौन गाय—पर के तिरिया ला माता के सनमान जा निहो अउ अपन अपन घर ला उज्जर करिहो पंडरा साहेब बारा बारा कोस मां अपन बंगला ला बनाहि अउ बारा कोस ले ओकर जोत के परकास जाहि—अब कुकरी कुकरा ला मारव ये मन ला ज्ञान पोसौ अउर राम नांव ला छांडी—अउर देवी देवताअउ माता ला निकार देव अउ, शक्त सतनाम ला जपी जेऊ लेके पंडरा साहेब अवइया हवे.”

Also at page 19, the following occurs :—

पृ. १९.—गोसाईं घासीदास ने कहा था कि पंडरा साहेब सत्यनामला लेके आही सौ हरएक अपनी अपनी बातें आंखें खोलकर देख लो कि पंडरा साहेब लोग तो तुम्हारे बीच में आ गये हैं और तुम्हारे गांव-गांव, घर-घर में जाकर एक ही सत्यनाम प्रभु यीशु ख्रीष्ट के विषय में सुनाते फिरते हैं. उसी को घरों और अपने गोसाईं के आज्ञाकारी चेला बनो. चेला वही है जो अपने गुरु को आज्ञा पर चले. क्योंकि जिन्होंने अपने गुरु की मानी है और यीशु मसीह ही सत्यनाम को घर लिया है और आज उनका और उनके बच्चों का क्या हाल है. आज बड़े बड़े ब्राम्हण उनके आगे माथा नवाते हैं. सो हे भाई हो चिखला मां से निकला आबो.

At page 10 is said :—

पृ. १०.—गोसाईं घासीदास ने जो कुछ कटक के ख्रिष्टियन उपदेशकों से सुना था उसको मूलबार्ता की शिक्षा में प्रगट किया है।

Writing about the succeeding Gurus of the Satyanamis the following is stated at page 10 :—

पृ. १०.—बालकदास ने कृष्णजी की रासलीला के विषय में सुना था सो उसके मन में विचार उठा कि इस ढंग को मैं अपने उपासकों में जारी करूंगा सो गुरुजी तो कृष्ण बने और चेले पांडव जिससे एक स्त्री पांच भाईयों की हो सके। इसने चेलों को आज्ञा दी कि सबसे जो उत्तम और प्रिय वस्तु हो वे उसे पहले गुरु को चढ़ाना चाहिये इस कारण सत्तलोक की प्रथा आरम्भ हुई। जिसके कारण सारे सत्यनामियों की स्त्रियों की पतिव्रता जाती रही।

SERIAL No. 9

Extract from "Gurudyan"

In "Gurudyan" published by North India Christian Tract and Book Society, 18, Cini Road, Allahabad I, at page 18, Question No. 90 with the answer reads as follows :—

पृ. १८, प्रश्न ९०.—प्रश्न—कौन से लोग नरक में डाले जायेंगे ?

उत्तर—लिखा है कि डरने वाले और अविश्वासी और घिनौने और हत्यारे और छिनले और टोन्हे और मूर्त पूजने वाले और सारे झूठे सब अपना अपना कुभाग उस झील में जो आग और गन्धक से जल रही है पावेंगे।

SERIAL No. 10

Extract from "Pandit Nilkanth Shastri ka Jivan Vrutant"

Describing the life of Pandit Nilkanth Shastri, the anonymous writer and publisher of the Tract, printed at Raipali Press, Allahabad, in 1949 edition, says the following :—

पृ. २९.—एक बार गतपुरा नाम एक गांव में महर लोगों के देवताओं को उन्होंने उनके सामने लात मार के गिरा दिया कि वे लोग समझें कि देवताओं में कुछ शक्ति नहीं है।

पृ. ४१, ४२.—सन् १८८१ ईस्वी में उन्होंने अमृतसर में आर्य समाज को उपदेश देना आरम्भ किया। उस समाज का चलानेहारा दयानन्द सरस्वती बड़ा चालाक था और वेद के सूत्रों का उलटा अर्थ कर करके एक नई मत चलाई। उसकी निब सत्य पर नहीं है।

पृ. ५२.—यह हियाब के पूरे थे। जब उन्होंने देख लिया कि हिन्दू धर्म झूठा है और ख्रिष्टियन धर्म सत्य है तब अपनी उत्तम जाति और कुल के आदर मान का ख्याल नहीं किया पर सत्य को ग्रहण करने के लिये सब कुछ छोड़ के आगे बढ़े।

SERIAL No. 11

Extract from "Kabir Sahib"

Writing about Kabir Sahib, the founder of Kabir Panthis among Hindus of whom a vast majority are in Chhatisgarh. Rev. R. A. Feirabend, D.P., in a pamphlet published in 1949 by the Christian Book Depot, Raipur, says :—

पृ. २०.—कबीर जी की शिक्षाएं आदमियों को यीशू मसीह के सुसमाचार के लिये तैयार करती हैं।

बीजक में कबीर जी के निज के विचार पाये जाते हैं। यदि उनके चेले बीजक की बातों को मानते तो वे यीशू की बातों को भी सुनने को और उसके चेले बनने को तैयार होते। धर्मसिद्धान्त प्रकाश।

Extract from "Dharma Sidhant Prakash"

In the tract "Dharma Sidhant Prakash", published by the same N. I. C. Tract and Book Society, Allahabad, in the year 1953. Rev. O. P. Lal writes as follows :—

परमेश्वर का प्रधान गुण है पवित्रता. क्या तृदेव (ब्रम्हा, विष्णु, महेश) में यह गुण पाया जाता है? इनका चरित्र इतना धिनीना और लज्जापूर्ण है कि यह उचित नहीं कि मैं उनका वर्णन यहां करूं.

Again—

पृ. ६.—ब्रम्हा की पूजा के उठ जाने का मुख्य कारण उसका पाप है. जिस रूप में शिव की पूजा होती है वह गृह लज्जायुक्त है.

At pages 7 and 8 occur—

पृ. ७ (अ).—जब शिव जलंधर दैत्य को युद्ध में नहीं हरा सका क्योंकि दैत्य की स्त्री पतिव्रता थी तब भगवान ने उस स्त्री को भ्रष्ट कर दिया जिससे शिव की जय हो सके.

(इ) जगन्नाथ के हाथ पाव कटे हुए हैं. हिन्दू इस बात को मानते हैं कि उसकी यह दशा उसके उन बुरे कर्मों के कारण हुई जो उसने कृष्ण होकर किये थे.

पृ. ७.—कुरान शरीफ में लफज कुदस (पवित्र) केवल दो बार खुदा के बारे में लिखा गया है. कुरान व हबीस पर गौर करने से मालूम होता है कि जो कुछ आसमान वो जमीन पर वाके होता है क्या भला क्या बुरा उसका न सिर्फ जानने वाला बल्कि कर्ता खुदा है. उदाहरणार्थ जब मुहम्मद साहब ने मारया काबतिया से प्रसंग किया और जब उस पर उलाहना दिया गया तब उन्होंने कहा कि खुदा ने यों ही हुकुम किया है और यह आयत उतरी "ए नबी जो अल्लाह ने तुझ पर हलाल किया तू क्यों उसे हराम करता है. चाहता है तू राजामन्दी अपनी आस्तों की और अल्लाह बख्शाने वाला मिहरबान है ठहरा दिया अल्लाह ने तुमको उतार डालना तुम्हारी कसमों का और अल्लाह तुम्हारी दोस्त है." इसी प्रकार उनके लेपालक पुत्र जैद की जोरू जेनब के सम्बन्ध में एक आयत उतरी याने नबी पर इस बात में जो अल्लाह ने उसके वास्ते ठहरा दी मुजायका नहीं.

पृ. ८.—ऊपर लिखित बातें तथा मूर्ति पूजा प्रमाण है कि जो लोग मसीही नहीं हैं वे ईश्वर रहित होते हैं.

पृ. २२, २३.—नोट—मनुजी के शास्त्र में लिखा है कि—

(१) व्यभिचार किया जा सकता है यदि स्त्री तैयार हो.

(२) पूजा पाठ की सामग्री के लिये चोरी कर सकते हैं.

(३) पुण्यार्थ काम के लिये झूठी किरिया खाई जा सकती है.

(४) ब्राम्हण के प्राण बचाने, स्त्री का क्रोध मिटाने, उठरी के प्रसंग करने के लिये झूठ बोलना उचित है.

(५) अपने लाभ के लिये हत्या कर सकते हैं जैसे—

(अ) शुक ने अदिति के वंश की.

(ब) कंस ने वसुदेव के लड़कों की.

(स) कृष्ण ने अर्जुन को उकसाया कौरवों की हत्या करने को.

Extract from "Satya Guru Ki Khoj"

In "Satya Guru Ki Khoj" published in the year 1953 by the same Society, occur at page 24 :—

जीवन का कुछ ठिकाना नहीं कि कब मर जावें और जो कोई मसीह पर विश्वास न करेगा वह अपने पापों में मरेगा. वह नाश होगा सो अभी चेत जाइये. अभी अपने प्राणों पर दया कीजिये. अभी सत्यगुरु के शरणागत हो जाइये.

Extract from "Chin Ek Vastupath"

In the tract "China Aek Vastupath", published in 1954, by the N. I. C. Tract and Book Society, with the help of grant made by the Christian Council of India, the following occurs at pages 22 and 23 :—

कोई या तो सरकार का पक्षपात करेगा या विरोध. मसीहियों को होशियार रहना चाहिए कि वे साम्यवाद का विरोध करने में किसी अन्यायी सरकार का पक्ष लेने की स्थिति में न हो जावें. मसीही को अपने राज्य का एक राजभक्त नागरिक होना चाहिए, पर उसकी यथार्थ नागरिकता स्वर्ग में है. उसे खीष्ट के प्रति ही स्वामिभक्त होना चाहिए. उसका उद्देश्य साम्यवाद का नाश करना नहीं पर साम्यवादियों में परिवर्तन करने का है. उसका राज्य के प्रति भक्ति अंध पक्षपात नहीं है. उसका अभिप्राय राज्य को, उसका शासन करने वालों को और नागरिकों को खीष्ट की ओर फेरना है.

Extract from "Sadhu Sundersinghji Ka Jeevan Charitra"

In the tract "साधू सुन्दरसिंह जी का जीवन चरित्र" published in 1952 by the same Society with the help of the same C. C. I., there are two chapters 23 and 24 "साधू सुन्दरसिंह और सन्यासी मिशन" and "कैलाश को महर्षि और साधू सुन्दरसिंह" which is a model of fictitious stories to mislead the credulous Hindus. The following extracts are typical :—

(१) भारत साधू भेष पर फिदा है और सुन्दर जी भेष के साधू के साथ अति उच्च जीवन लेकर उन लोगों के पास गये जो मसीही नहीं थे. इसका अतुल्य प्रतिफल देखने में आया. साधू भेष में वे ऐसे लोगों से भेंट कर सके और ऐसे स्थानों में जा सके जहाँ भाँति और कार्य करना दुर्लभ था. पर इतना ही नहीं एक विचित्र भेद उन्होंने खोला है. साधू भेष में इधर उधर भ्रमण करते हुए उनको अनेक प्रकार के साधू मिले और इससे उनको पता चला कि भारत में एक ऐसी गुप्त संस्था है जो भारत के बड़े बड़े धार्मिक पुरुषों को खीष्ट प्रभू की ओर लाने का यत्न कर रही है.

(२) सन् १९१२ के अन्त में साधूजी सारनाथ गये जहाँ बुद्ध जी ने पहिले पहल उपदेश देना आरम्भ किया था. वहाँ उनको कुछ ऐसे लोग मिले जो सन्यासी भेष में थे. उनसे बातचीत करने से साधूजी को प्रतीत हुआ कि वे भी मसीही हैं और उनका सम्बन्ध किसी गुप्त संस्था से है. उन्होंने बतलाया कि उस संस्था के लगभग २४,००० सदस्य सारे भारतवर्ष में हैं. इनकी दो श्रेणियाँ हैं. एक तो शिष्य कहलाते हैं और दूसरे स्वामी. शिष्य साधारण सदस्य होते हैं जो जीवन के सब कार्य करते हैं. स्वामियों की संख्या करीब ७०० की है. वे सन्यासियों के भेष में रह कर जहाँ कहीं शिष्य मिलते उनको एकत्रित कर प्रभु भजन और आराधना करते और बिना उजरत लिये चारों ओर सुसमाचार का प्रचार करते हैं.

(३) भारत के एक तीर्थ स्थान में इन गुप्त विश्वासियों में से कुछ लोग साधूजी को एक मन्दिर में ले गये. वहाँ उन्होंने सुन्दरजी को एक पुरानी हस्तलिखित पुस्तक दिखलाई. इस पुस्तक में पण्डित विश्वामित्रजी का वर्णन है जिसके विषय में विचार प्रचलित है कि वह उन तीन ज्योतिषियों में से एक थे जो प्रभु के जन्म लेने के बाद उनके दर्शन को पालस्तीन देश गये थे. दर्शन कर विश्वामित्रजी भारत लौटे पर जब प्रभु खीष्ट ने अपनी सेवा आरम्भ की वे फिर पालस्तीन गये. उन लोगों का यही कहना है कि विश्वामित्र प्रभु का वही शिष्य था जिसके विषय में और शिष्यों में से एक ने प्रभु से जाकर कहा था कि एक मनुष्य उनसे पृथक हो आश्चर्य कर्म कर रहा है. उस ही हस्तलिखित पुस्तक में इस गुप्त संस्था का पिछला इतिहास संस्कृत भाषा में लिखा हुआ है.

(४) उत्तरी भारत के एक बड़े नगर में सुन्दरजी एक नामी हिन्दू उपदेशक से मिले जो वेदों का बड़ा पंडित माना जाता था. साधूजी ने उसको हिन्दू शास्त्रों के विषय में व्याख्यान देते सुना. अपने व्याख्यान को समाप्त करते हुए उसने यह कहा, "वेद हमको पापों से मोक्ष पाने की

आवश्यकता बतलाते हैं। पर कौन है जो हमारा उद्धार करे? जिस प्रजापति का वर्णन वेदों में है वह प्रभु यीशू खीष्ट हैं जिन्होंने अपने प्राण पापियों के त्राण के लिये दे दिये।” यह कहना था कि हिन्दुओं ने उपदेशक से ऐसा कहने पर बहुत प्रश्न पूछ डाले। उत्तर में उपदेशक ने कहा, “मैं वेदों पर विश्वास करता हूँ तुम ही नहीं करते हो। मैं वेदों पर इसलिये विश्वास करता हूँ कि मैं उन पर भी विश्वास करता हूँ जिनका वेद वर्णन करते हैं। वे प्रभु खीष्ट हैं।”

SERIAL No. 16

Extract from “Gharbandhu”

माह जनवरी १९५२ के “घरबन्धु” में से उद्धरण

पान नं. १९.—कलीशा को स्कूल से क्या फायदा है। स्कूल कलीशा के लिए राज्य-वृद्धि का काम करता है। यदि ध्यान दिया जाय तो चार मिशनरियों का ध्येय क्या था? उनका ध्येय खीष्ट को प्रचारना, लोगों को खीष्ट का अनुगामी बनाना, लोगों की ज्योति में लाना। जिसमें ज्योति में चल कर अनन्त जीवन प्राप्त करें। ज्यादातर वे तीन बातों पर ध्यान देते थे—(१) स्कूल, (२) लोगों की सेवा, (३) खीष्ट का सुसमाचार।

वर्तमान समय में भी स्कूल से राज्य वृद्धि का काम देखिए—१९४६ में मैं उडीगूट यू. पी. स्कूल में हेड शिक्षक का काम करता था, कुछ ‘सरना धर्म’ के लडके मेस-बोर्डिंग में रहते थे। उन्होंने खीष्ट को प्रभु मान लिया और पाद्री गुरीआ ने उनको बापतिस्मा के द्वारा कलीशा में मिलाया।

माह मार्च और एप्रिल १९५२ के “घरबन्धु” से उद्धरण

पान नं. २५.—(२) जनवरी की ‘घरबन्धु’ में प्रेसिडेंट रे. जे. लाकरा के ईस्तिहार से यह मालूम हुआ है कि इसी १९५२ ई. के सूखे महिनों में हमारी सब उरांव इलाकाएं मिलकर चार-पांच सौ प्रचारकों को सुरगुजा भेजे जो गांव गांव में बैठकर उरांव लोगों को बापतिस्मा के लिये तैयार करे और कुछ महिनों के बाद वापस लौट आवें। जिन प्रचारकों को जो इलाका भेजेगी उनके लिये वही इलाका तलप पुरावेगा यह क्या ही प्रेममय सहायता की पुकार ग़ोससर कलीशा के सब उरांव मन्डलियों के लिये भेजी जा रही है।

(३) १९५२ ई. ही हमारे लिये सुनैला समय है। इसी साल में समूचे सुरगुजा की संसार उरांव जनता एक तो ग़ोससर कलीशा की ओर झुक जाएगी चाहे तो दूसरी कलीशा की ओर झुक जाएगी क्योंकि वहां रोमन और दूसरी कलिशाएं भी जोरों से काम कर रही हैं। पीछे पछताए होत क्या जब चिडियां चुग गयी खेत? सुरगुजा में अभी है काम का समय।

Extract from “Gharbandhu” of October 1952

Page No. 75—(1) In January 1952, a Surguja Board was set up under the auspices of the F. E. L. C. and it consists of two representatives each of the Lutheran N. M. S., the Gossner Church and the United Lutheran Church Mission, and the President of the Lutheran N. M. S., is the Chairman of the Board and Dr. R. S. Oberly U.L.C.M., Parvatipuram (Vizag district) is the Treasurer, Dr. R. M. Dunkelberger, Gossner, President J. Lakra and Rev. C. J. Tirkey being the other members. The U.L.C.M. gave a grant of Rs. 8,000 for this work for 1952. When the Surguja Board met at Guntar on 26th July, Missionary Krupadanam reported 12 Uraons congregations had been established with a baptized membership of 1,010 Christians in the area closed till recently to the Gospel as Rewa also was. Three Gossner Pastors, 18 paid evangelists, 4 Bible women, and 17 workers paid by the Gossner Church and released as temporary helpers in Surguja villages are rendering most devoted work.

Page No. 75 (2)—Lutheran N. M. S. Financial Responsibility—Apart from the salary of the Rev. B. J. Krupadanam, the Missionary in charge of the Surguja field entire expenses of the Surguja work are met by the U.L.C.M. Board.

माह मार्च १९५३ के “घरबन्धु” में से उद्धरण

पान नं. ८९.—(१) यहां असफ गुडिया नाम का प्रचारक भेजा गया है, जो प्रचारक और मास्टरी का काम करता है. क्योंकि इस मिशन क्षेत्र का उद्देश्य है कि स्कूल द्वारा मसीह का प्रचार किया जावे, अतएव हम यहां के स्कूल पर ध्यान करेंगे.

(२) इस प्रकार से वह एक संसार स्कूल नहीं पर खरीस्तान स्कूल, हां, मसीह को प्रचारन का घर ठहरा.

(३) मास्टर इसको अपना कर्तव्य समझता है कि विद्यार्थियों में खरीस्त का वचन उगे फूले फलें. आज जब आप वहां जावेंगे तो क्या पावेंगे सब संसार लडके लडकियों दस आज्ञा, प्रभु की प्रार्थना और विश्वास दपन को कण्ठस्थ जानते हैं, इतना ही नहीं पर पुराना और नया नियम के वर्णनों को भी जानते हैं वे अनेक मसीही गीत तथा भजनों को जानते और गाते हैं.

(४) बहुत आशा की जाती है वे बालक जब बड़े होंगे तो वे मसीह को स्वीकार करेंगे क्योंकि अभी वे अपने मां बापों से दबे हुए हैं.

(५) हर्ष की बात ही कि गाव का मुण्डा धर्म विषय को बालकों को सिखाने में मना नहीं कर रहा है, तथा वह उस मास्टर के पालन-पोषण का भार अपने खुद लिया है. ईश्वर से प्रार्थना होवे कि उस स्कूल के जरिये बहुत प्राणियों को उद्धार का मार्ग मिल जाये और वे यीशू मसीह को ग्रहण करें.

माह अप्रैल १९५३ के “घरबन्धु” में से उद्धरण

पान नं. १००.—(१) अभी सुरगुजा में प्रायः १,२०० खरीस्तान भाई बहन हैं; १०० प्रचारक और पाद्री कपादानम के साथ ७ पाद्री हैं. अम्बिकापूर में हाता बनाने के लिये २३ एकड़ जमीन खरीदी गई. रिपोर्ट मिला की अमेरिका के यु. एल. सी. मिश्र ने ९०,००० रुपये १९५३ साल के लिये मंजूर किया है.

माह सितम्बर १९५३ के “घरबन्धु” में से उद्धरण

पान नं. १०७.—(१) चंद अमुविधाओं के मारे तथा रूकावटों के होते हुए भी गत ७ महिने के अन्दर बपतिस्मा पाये हुआ की संख्या १९५३ जुलाई तक की १,५७० से ज्यादा ही है. प्रान्तीय प्रधान मन्त्री मान्यवर आर. एस. शुक्ला की कुछ विरोधी आरोपण होते हुए भी प्रति माह धर्म के भुखे प्यासे जनता पवित्र बपतिस्मा के जरिये नया जन्म पा के प्रभु की मंडली में दश बीस की संख्याओं में मिलते ही जा रहे हैं. इस जरिया की वजह से अभी ३३ मौजाओं में प्रभु के बचन रूपी बीज के फल उगे हैं और प्रभु के छुड़ाए हुए लोग अपने अन्ध मूर्तिपूजा से फिर गये हैं.

माह अक्टूबर १९५३ के “घरबन्धु” में से उद्धरण

पान नं. १११.—(१) भारत के इतिहास में १५ वीं अगस्त उल्लेखनीय है और १९५३ ई. के १५ वीं अगस्त का दिन भी कम महत्त्वपूर्ण नहीं रहा. लेकिन ‘झरिया’ कोल फिल्ड (कोयला खदान) के लुथेरान मसीहियों के लिए १५ वीं अगस्त के बदले १६ वीं अगस्त का दिन ज्यादा महत्त्वपूर्ण रहा. यहां की जनता ने १५ वीं अगस्त को राष्ट्रीय स्वतंत्रता का दिवस मनाया, किन्तु लुथेरान मसीहियों ने १६ वीं अगस्त को आत्मीक स्वतंत्रता का दिवस बड़े ही धूमधाम से मनाया.

(२) बहुत दिनों से झरिया कोलफिल्ड के लुथेरान खरीस्तानों के लिये यहां कोई गिरजाघर नहीं रहा जिसके कारण उन्हें ईश्वरीय आराधना करने में अनेक कठिनाईयों का सामना करना पड़ता था.

(३) झरिया में चर्च आफ स्काटलैंड मिशन का एक गिरजा घर बहुत दिनों से है जिसमें उसी मिशन साहेबों का इंग्लीश सर्विस महीने में सिर्फ दो बार हुवा करता है, और बाकी हफ्तों में वह यों ही बेकार पड़ा रहता है.

(४) ईश्वर की कृपा और अगुवाई से, अनेक कोशिशों से फलस्वरूप उन्हें उस गिर्जे में ईश्वरीय आराधना के निमित्त चर्च आफ स्काटलैंड मिशन के प्रधानाधिकारी रे. डब्ल्यु. सी. नेल्सन से इजाजत मिली.

(५) हमारे माननीय रे. पी. डी. एस. बॅंगे सीनाड, प्रेसिडेंट रोलिन और स्थानीय मसीहियों की राय से १६ वीं अगस्त दिन एतवार इस गिर्जे में प्रथम आराधना करने का निश्चय हुआ.

Extract from the "Gharbandhu" of November 1953.

Page No. 140—*Surguja*.—In about two years, Rev. Krupadanam and Gossner Pastors and evangelists have gathered thirty congregations with more than 1,500 converts. This work is administered by the Surguja Board as the joint effort of the Lutheran N. M. S., Gossner Church and U. L. C. M., under the general direction of the F. E. L. C. A., Bible School with 12 students has been established to train voluntary congregation leaders, and 17 pupils reside in a hostel for the children of workers and of our converts. In 1952, the U. L. C. M., granted 8,00,000 and in 1953 20,00,000 for.....

माह दिसम्बर १९५३ के "घरबन्धु" में से उद्धरण

पान नं. १४३—(१) १९५३ के वजट में ८१,३३७ रुपये का घाटा दिखाया गया है। पर अमल में ६७,५०० रुपये का घाटा है। इस घाटा को एल. डब्ल्यू. एफ. के अमेरिकन सेक्शन (अमेरिकन सेक्शन आफ दी लुथेरान वर्ल्ड फेडरेशन कान्स्टीट्यूण्ट) ने दान (सबसीडी) दे कर भर दिया है। बाकी १३,८३७ रुपये चर्च के कान्स्टीट्यूण्ट सिनोडों (कान्स्टीट्यूण्ट सिनाड्स) से पावना है इसलिए इस रुपया को घाटा में दिखाना चाहिए था या नहीं पाठक स्वयं ही निर्णय कर लें।

SERIAL No. 17

Extracts from "Sunday School Path"

सण्डे स्कूल पाठ—२०

प्रश्नोत्तर ९.—मूर्तिपूजन परमेश्वर की दृष्टि में क्यों इतना घिनौना है ?

..... यदि हम सोचते हैं कि सर्व शक्तिमान परमेश्वर दूसरी चीजों में है वा उनके समान है तो हम उसका बहुत अपमान और निरादर करते हैं। इससे प्रगट है कि हम उस पर प्रेम नहीं रखते और न जानते वह किस प्रकार का व्यक्ति है। उसने कहा कि मूर्तिपूजा करनेवाला मूर्ति के समान हो जाता है क्योंकि मनुष्य अपनी पूजा किये हुए चीजों के समान हो जाता है। इसलिये ठीक नहीं कि कोई जानवर या पेड़ वा मूर्ति की पूजा करें। इससे वे नीच बन जाते हैं।

सण्डे स्कूल पाठ—४७

प्रश्नोत्तर १६.—कौन नरक को जाते हैं ?

अविश्वासी, डरपोक, सब झूठ बोलनेवाले, खूनी, घिनौने व्यभिचारी, टोनहे और सब मूर्तिपूजक ये सब नरक में होंगे।

SERIAL No. 18

Extract from "National Missionary Intelligencer"

In the "National Missionary Intelligencer" of April 1954, occurs the following which may be read with interest :—

Page 5-6 of the issue (1).

REPORT OF THE SURGUJA BOARD

Presented to the Lutheran Federation Conference at
Rajahmundry in January 1954

The decision to start work in Surguja.

On the recommendation of an informal conference of the delegates to the Federation Conference of January 1951 held at St. Mathew's Church, Guntur, at 5-30 p.m. on 31st January, immediately after the Federation

Session ended at which Prof. B. Sundkler, Member of the L. W. F. Commission on World Missions was present, the Lutheran N. M. S. Council at its meeting on 1st February decided to open Ambikapur as a second Mission Station along with Kotma in Rewa. It was clear that the Lutheran N. M. S. could not command financial resources for any task beyond the slower development of the Rewa work from Kotma westward to Anuppur and Sahdol. As the informal meeting urged strongly that the hill-tribe possibilities for which the Lutheran Church alone had the needed resources and personnel should be taken advantage of with financial assistance from the west on the basis of "partnership in obedience", the L. N. M. S. Council put the matter before Dr. F. A. Schiotz, Chairman of the L. W. F. Commission on World Missions. This appeal was backed by certain influential non-Indian Missionary leaders notably by the Federation President, Dr. C. W. Oberdorfer with the result that the Commission on Younger Churches and Orphaned Missions (CYCOM) sent a timely grant of 1,500,00 which enabled the Lutheran N. M. S. to secure the services of the needed Uraon personnel.

SERIAL No. 19

Extract from "Arya Dayanand Sarasvati Aur Masihi Mat",

published in 1954, will show the nature of its content :—

पान नं. २३.—दयानन्द जी के विषय जैसा हम अपने पूर्व लेखों में सिद्ध करते आये हैं, कि उनके मस्तिष्क में बड़ी गड़बड़ी थी.

अपने को विद्वान कहने व समझने वाले दयानन्द जी यथार्थ में विद्वान न थे.

पान नं. २६.—छल कपट और झूठ इत्यादि का विरोध और खण्डन करने वाले हमारे श्री. स्वामी दयानन्द जी के छल, कपट और झूठ के उदाहरण भी देखिये.

पान नं. ३२.—क्या यह सब बातें व्यभिचार और वेश्यावृत्ति की पोषक नहीं? और क्या उनके प्रचारक दयानन्द सरस्वती व्यभिचार और वेश्यावृत्ति के पोषक नहीं? धन्य हो महाराज व्यभिचार और वेश्यावृत्ति को स्वतंत्ररूप से आज्ञा देते लाज आती होगी, इसीलिए आप को धर्म की आड़ लेनी पड़ी.

SERIAL No. 20

Extract from "Aap Anant Kal Kahan Bitavenge"

The pamphlet named "....." by A. F. Rowel Ropsley, and published by R. Court, 7 Residency Road, Nagpur, contains the following :—

"यदि आपने स्त्रीष्ट को अपना मुक्तिदाता मानकर ग्रहण नहीं किया है तो आप नाश हो जावेंगे, आपको नाश होने के लिए मृत्यु के समय तक ठहरना नहीं पड़ेगा परन्तु आप अभी हो चुके हैं."

SERIAL No. 21

Extract from "Janjgir"

In the booklet "Janjgir" describing the Janjgir Mission published in August 1947, S. T. Moyer says :—

Page 10.—All around in two thousand villages there was not a single soul that knew of Jesus, the Saviour from sin, the Water of Life. In this same territory were at least 10,000 shrines filled with vulgar and hideous images. The lives of the inhabitants of the land were controlled by fear of evil spirits and fear of offended gods and goddesses.

Page 16.—Since a stable National Government requires solid character to be successful, and the ultimate source of character is Jesus Christ, conversion becomes a national necessity.

SERIAL No. 22

Extract from "What are you doing here"

In the booklet "What are you doing here" by S. T. Moyer, published in April 1947, the following occurs at page 4 :—

But we from India, knowing the shackles of the hideous gods and goddesses can truthfully say of India, "According to the number of my villages, 7,00,000 of them, there are 450 times as many gods and goddesses in that land with a hungry soul, yea a famished body and soul". Of these 7,00,000, there are 6,40,000 without a single Christian in them. There remaineth much land to be possessed.

..... हिन्दू लोग अपने-अपने झूठे देवताओं का टीका कपाल पर लगाते हैं. हम लोग क्रूस का टीका लगाते हैं.

भाग २—पृष्ठ ५६

पर सरकार कोई देवता भी तो नहीं है.

सरकार को सब बातों में अधिकार नहीं हैं, न किसी बात में परम अधिकार है. इसलिये जब सरकार धर्म के विरुद्ध कोई नियम या आईन जारी करे तब उसमें सरकार का हुक्म नहीं मानना है. यदि सरकार यह हुक्म निकाले कि सब आदि-निवासियों को हिन्दू धर्म मानना चाहिये, तो ऐसा हुक्म मानना पाप होगा.

पृष्ठ ५७

वैसा ही सरकार मां बाप का हक नहीं उठा दे सकती है.

सरकार ऐसा हुक्म नहीं दे सकती है कि सब लड़के शिक्षा पाने के लिये सरकारी अधर्मी स्कूल में भेजे जाए. सरकार को ऐसा हुक्म देने का अधिकार नहीं है. ऐसे हुक्म से माता पिता का हक उठा दिया जाता. परमेश्वर का हुक्म है कि अगर अपने लड़के को किसी स्कूल में भेजो, तो काथलिक स्कूल में भेजो, सरकारी अधर्मी स्कूल में नहीं. ऐसी हालत में, सरकार का हुक्म रद्दी समझ के हमको परमेश्वर का हुक्म मानना पड़ता है. सरकार से धर्म बढ़कर है. जब सरकार धर्म के अनुसार हुक्म देती है तो सरकार का हुक्म मानना है. जब सरकार धर्म के विरुद्ध हुक्म देती है तब उसका हुक्म नहीं मानना है.

पृष्ठ ६७—६८

अ-काथलिक स्कूल में नहीं भेजना.

इसलिये जिस स्कूल में धर्म नहीं पढ़ाया जाता है, जिस स्कूल में कोई झूठ धर्म सिखाया जाता है, जिस स्कूल में काथलिक मास्टर नहीं है या थोड़े हैं, ऐसे स्कूल में माता-पिता अपने लड़के बाली को भेज नहीं सकते हैं.

SERIAL No. 23

Extract from "Seva ki Samarth"

The book "Seva ki Samarth", as condensed from the book The Dynamic and Service by E. Paget Wilkes translated by Viklet Schoonmaker, published in 1950, by the North India Christian Tract and Book Society, Allahabad, contains most disparaging things regarding idol worship in the following terms :—

पृष्ठ १४६—हम ऐसा नहीं कहते कि मूर्तिपूजा सब बुराईयों की जड़ है तो भी मैं जानता हूँ कि वह शैतान का एक मजबूत गढ़ है जिसमें हजारों बरसों से लोग करोड़ों की संख्या में गुलाम बना के रखे गये हैं.

पृष्ठ १४७—परमेश्वर के विरुद्ध किये जाने वाले पापों में मूर्तिपूजा सबसे बड़ा पाप है.

पृष्ठ १५०-१५१—मूर्तिपूजकों के देवताओं के आगे घुटना टेकना पाप है. यही सबसे बड़ी बात है. मूर्तिपूजा न सिर्फ व्यर्थ है पर पाप भी है.

पृष्ठ १५२—मूर्तिपूजा में एक शैतानी शक्ति है जो पूजा करनेवालों को बांध करके गुलाम कर लेती है.

पृष्ठ १५६—हां, मूर्तिपूजा शैतान का एक बड़ा गढ़ है और उसमें से आत्माओं को बचाना लोहे का चना चबाना है.

पृष्ठ २३—हिन्दू धर्म कुछ भी नहीं है अगर कुछ होता तो मुझ को प्रगट हो जाता और मैं शान्ति पाती.

SERIAL No. 24

Extract from "Masih Hindustani Mandali Me"

In the book "Christ in the Indian Church" written by Rtv. A. J. Appaswami, M.A., Ph.D., D.L.H. and translation in Hindi as "मसीही हिंदुस्थानी मंडली में" by Rev. P. D. Gatabh of Raipur, there is a very strong plea for complete Indianisation of the Indian Churches wholly free from foreign help and foreign control. The following from pages 79 to 80 is worth noting:—

पृष्ठ ७७-७८ हिन्दुस्तान में मण्डली स्वतंत्र हो. वह अपने काम आप ही चलावे. वह अपने दृढ़ विश्वास का संचालन करने के योग्य हो जावे. इसका मतलब यह है कि मण्डली का विशेष पालन हिन्दुस्तान ही में हो. यदि रकम बाहर के लोगों से आवे तो जो सहायता देंगे वे जोर देंगे कि काम उनकी इच्छा के अनुसार किया जावे न कि हमारी इच्छानुसार. इस कारण हम सभी को शक्ति भर कोशिश करनी चाहिये कि हिन्दुस्तानी मण्डली स्वतंत्र हो जावे—कई तरह से सहायता की जावे ताकि यह मतलब सिद्ध हो.

पृष्ठ ७८-७९—हमारी हिन्दुस्तानी मण्डलियों के रूप और अमेरिका की मण्डलियों की निरा नकल न हो. जहां कहीं सम्भव हो गिरजे हिन्दुस्तानी ढंग से बनाये जायं, उनमें बेल-बूटे और मसीही सुन्दर चित्र कढ़ें हों. हिन्दुस्तानी गाना बजाना जिन्हें लोग आसानी से समझ लेते और जिनके द्वारा उनका मन खिचता है हमारी मण्डलियों में उपयुक्त हों. कीर्तन ईश्वर के प्रति मनुष्य की भक्ति का उंडेला जाना है. नये नये कीर्तन देशी भाषाओं में रचे जावें. हिन्दुस्तान भक्ति रस के साहित्य से भरा पड़ा है और मसीही उपासक जो मसीही के प्रति अपना प्रेम प्रकट करना चाहते तो उसमें कल्पना और ध्यान बहुतायत से पा सकता और ग्रहण कर सकता है.

पृष्ठ ७९-८०—कुछ वर्ष हुए मिशनरियों ने यह सिखाया कि मसीही अपनी पुरानी रीति-रस्मों को छोड़ दें. जो कुछ हिन्दुस्तानी है सो ठीक नहीं. हिन्दुस्तानी नाम, हिन्दुस्तानी बस्त्र, हिन्दुस्तानी रहन-सहन, हिन्दुस्तानी पुस्तकें सब कुछ छोड़ देना चाहिये. परन्तु अब हम उसमें भूल देखते हैं. इससे तो एक अलग मसीही संस्थान बन गई है और हिन्दुस्तान के विस्तारित जीवन से संबंध टूट गया है. यदि हम एक अलग संस्था में रहे तो हम हिन्दुस्तान की यथायोग्य सेवा नहीं कर सकते. मसीही होकर हमें हिन्दुस्तान में बहुत कुछ करना है. यदि हम अपने शेष देशी भाईयों के साथ अपने को न मिलावें तो इस काम में हाथ बटा नहीं सकते. हमें अपने जातीय जीवन में जो कुछ अच्छा है उसे सुरक्षित रखना है और सच्चे हिन्दुस्तानी की नाई अपने प्रभु यीशु मसीह की सेवा करना है. इसके लिये बहुतेरे अवकाश हैं.

The Christians also complain that some pamphlets issued by the Hindus, such as "भारत में भयंकर षडयंत्र, इसाई मत की आलोचना, इसाई पाद्रियों से प्रश्न, पाद्रियों की खली चुनौती" misrepresent the beliefs and tenets of Christianity and question the divinity of Christ.

*Statement made before the Christian Missionary Activities
Enquiry Committee.*

CAMP : RAIPUR (22-7-1955)

No. 1

Name—Mahant Vaishnaodas.

Father's name—Shri Swami Bajrangdas.

Caste—Vaishnao.

Age—50.

Occupation—Mahant, Dudhadhari Math.

Address—Raipur.

I confirm the statement which I have filed in reply to the questionnaire. I have not cared to enquire as to the exact denominations of the Missions, which are working here but I have been observing that the Missions have been trying to propagate their religion from 40 years but they have intensified their efforts since 1948 after India attained Independence. The number of preachers has been increased. The preachers include foreigners as well as Indians who have been converted to Christianity. I came across a Christian school teacher, who had come from Pharsabhadar to my village Thelki, told me that although he was actually getting Rs. 30, his salary was shown Rs. 60 in order to get increased grants. He had come to induce a farmer by name Dehra resident of my village to commit his son to his charge for education. The boy may be about 5 to 6 years of age. The farmer came to consult me. He is Satnami by caste. So I advised him not to comply with the preacher's request as I thought that once he goes under the Christian influence he would embrace Christianity. The teacher generally goes out for preaching and he tries to induce the people to send their sons to his school telling them that by becoming Christians they will improve their social status as in Hindu society the Satnamis are not treated with respect. I learnt from people that the preachers even declare that the King Janak was a Christian pointing out a text of Tulsidas's **Ramayan** in which the word Girja occurs **Girja Pujan Janani Pathai Sar Samip Giraja Griha Soha**. As the Hindi equivalent for church is Girja Ghar, the preachers try to mislead the people. The people, who actually heard the preacher, told me about this.

Until the malguzari right was abolished I was the malguzar of 26 villages, which I used to often visit in the course of management and there I used to hear the reports. In these villages there are some which have got very preponderating majority of the Satnamis and in some villages there may be in a minority. In village Vishrampur, which adjoins my village Kolhey, almost all the Satnamis have embraced Christianity. I have seen the preachers sitting in a gathering of 20—25 persons. I have not heard what they preach because as soon as the people saw me they left the gathering. I am the head of the religious organisation known as Vaishnaopanth. The preachers sometimes used to visit my quarters also and I used to provide them with necessities.

Formerly, I did money-lending business nearabout Rs. 4 lakhs. I used to charge interest varying from annas 8 to Rs. 1-8-0 per cent per month. Some of my debtors used to incur debt from Christians and they have become Christians. The terms and conditions on which loans were borrowed from Christians are not known to me.

It is a general report in the villages that the preachers get some reward for conversions brought about by them. I cannot say exactly about the improvement of their moral character but I know that after conversion to Christianity people change their occupation such as from farming to that of teachership or other Government service.

I have no objection, if there are special classes started for the preaching of different religions. I approve of such scheme in order to avoid complications in the schools. When I say that by conversion man's attitude to the Indian culture is affected, I mean that the Missionary institutions get their inspiration and supplies of money from other countries and naturally they would be attracted by the culture of foreign countries and they would gradually come to disregard the Indian tradition and culture. If the monetary assistance which is received from foreign countries is stopped, then the Christians would be standing on the same footing as Jains, Buddhist, etc. In my opinion, an Indian national has got the full freedom under the Constitution to preach and propagate his religion, but a foreigner is not entitled to such privileges.

A man after conversion to Christianity loses respect for the great persons in India of history, such as, Maharana Pratap, Buddha, Ramkrishna, etc. I concede that the missions have done good work in the field of education and medical relief, etc., but their intentions are not good. They are prompted by the motive of proselytising them. Conversion generally takes place among scheduled castes, i.e., Harijans and among the Adivasis (Scheduled Tribes).

Cross-examined at the request of Rev. Gurbachan Singh.—I cannot give you the name of the teacher about whom I have said that he gets Rs. 30 instead of Rs. 60. He was a teacher in the Pharsabhadar school. This may be about 8 or 9 years back. My village is near Vishrampur. I learnt in the village that there was a majority of Satnamis in that village formerly, but that many of them had adopted Christianity. In that village, besides Satnamis, there are other classes such as Marwaris, Kurmis. About Vishrampur itself, I am stating definitely that inducement such as educational facilities, medical relief, monetary help by way of lending money and the hope of elevation of their social status is offered. In village Ghirmi, which belonged to me, there were about 8 families of Christians but there was a preponderance of Satnami population. All the converted families were Satnamis formerly. In Abhanpur village there are some Christians residing near the station. I cannot say where they got converted to Christianity as they were not my tenants. I cannot give the name of the teacher about whom I said that he received reward for conversion. My general information was based on reports prevailing in villages. I have no personal knowledge. All converts that I know of my village were Satnamis and it is out of them that preachers were appointed. They may be about 4 or 5. I cannot say how many of the converted Christians were educated before their conversion. I know that Indians also go abroad for preaching Hindu religion but their main object is not conversion as it is of the Christian Missionaries. I cannot say whether the people in other countries have embraced Hindu religion because of preaching. When there is a preaching of any religion, it is quite possible that some may be influenced, and if he is convinced about the soundness he may be converted. I have not read lives of converts from religions other than Hinduism. I do not know the names of Sadhu Sunder Singh Naryan Waman Tilak, etc.

No. 2

Name—Jharihar.

Father's name—Mukunda.

Caste—Teli.

Age—60.

Address—Inmate of Government Leper Asylum, Raipur.

I am an inmate of the Leper Asylum for the last twenty years. Prior to 8 or 9 years, it was a Mission Hospital. It now belongs to Government. I got the disease about 25 years back and tried to secure admission into the Mission Asylum about 21 years ago. I was told by Munsii, pastor-in-charge that I would not be admitted, unless I become a Christian. I was not willing. I remained outside for four or five days there. When I suffered too much I told Munsii, pastor, that I would become a Christian. I was then admitted into the Asylum. My baptism took place about two months after I was admitted to the Asylum. During this time they were giving me troubles and made me to do all the work myself. They said that I would get free treatment and other facilities after baptism. Twice a week a pastor from Raipur used to visit the asylum and give instructions to us about Christian religion. I did not like it, but then I had to submit because of pressure. After baptism a Christian name was given to me; now I have forgotten. I remained a Christian for about 12 years. During this time I used to read Bible. I was not permitted to read any Hindu Scripture. There might be hardly 3 or 4 persons in the Asylum as Hindus and the rest were Christians.

About 7 or 8 years ago the Asylum was taken over by Government. When we came to know about this we gave an application stating that we had been forcibly converted to Christianity and in reality we wanted to follow our old Hindu religion. We requested in the petition that we may be allowed to come back to our old religion, i.e., Hinduism. On our petition, the District Magistrate went to the hospital and enquired from us whether we had given the application voluntarily. On our telling that we had given it willingly, our application was granted. At that time, there were about 100 inmates including females. The application had been given by all. All the applicants gave up Christianity. At present there are some Christian patients in the Asylum. No pressure had been brought on us when we gave the application. During the time when I was there, many other patients used to be admitted. They were admitted only as Christians and those who were not agreed to become Christians had to go back. All of them have now renounced Christianity.

Nos. 3, 3 (a) and 3 (b)

Name—3. Hardeo, son of Farkut.

3 (a). Mojiram, son of Mangalu Lohar.

3 (b). Mst. Hiro.

Address—Leper Asylum, Raipur.

Mst. Hiro and Mojiram are inmates of the hospital for the last 11 years. They state that they had adopted Christianity for some years so long as the hospital was under the management of Christians and now they have renounced Christianity and reverted to Hinduism because the Hindu officers have taken charge of the hospital. Nobody asked us to become Hindu. No pressure was brought on us to become Hindus.

No. 4

Name—Indradeo Tandon.

Father's name—Shiorajsingh Satnami.

Caste—Satnami, Age 50.

Address—Jhara village in Mahasamund Tahsil.

Occupation—Kisan.

Akhil Bhartiya Satnami Mahasabha has its headquarters at Mahasamund, and was started 6 or 7 years ago. The object of the Sabha was to improve the condition of the Satnami community. This Sabha is affiliated to the Schedule Castes Federation which is led by Dr. Ambedkar. Having suffered from the hands of Hindus, we started this organisation to enable Satnamis to exercise their own rights and to prevent them from becoming Christians, Muslims, etc. Our organisation consists of 7 members. There are about 4 lakhs Satnamis in Raipur, Bilaspur and Durg districts. I do propaganda amongst Satnamis as per aims and objects of the Hindu Mahasabha. Most of the Christian converts are from Satnamis. Some Satnamis also became converts to Islam as a result of injustice to them by the Hindu society and the Government.

There was caste system and untouchability amongst Hindus and Government made no more efforts for the uplift and education of Satnamis whereas on the other hand Christians were not treated as untouchables, were given equal status and got employment, etc., and, therefore, many Satnamis became converts to Christianity. Satnamis become converts because they read the religious literature distributed amongst them by preachers of Christianity. We want to remain as Hindus and fight for our rights. They distribute Bible, exhibit films and carry on propaganda. We have reconverted two Christians to Satnamis. We wear sacred threads (*Janau*). Sunderlal was a Brahman and he first asked us to wear Jenau and cheated us.

No. 5

Name—Shridatta Sharma.

Father's name—Harvilas.

Caste—Brahmin.

Age—29.

Occupation—Medical Practitioner (Vaidya).

Address—Basna.

I had sent the letter, dated 26th January 1955, on behalf of the Sanatan Dharma Rakshini Arya Pratinidhi Sabha. This is a reply to the Questionnaire. I settled at Basna about a year and half ago. Prior to that I was working in Delhi State. In course of my routine work and also for propaganda on behalf of the Sabha I am required to visit about 350 villages round about Basna. I am not paid worker of the Sabha. At Saraipali, there is a Roman Catholic Mission, and in Basna, the Mennonite Mission functions. Besides schools and hospitals, these Missions do preaching of their religion and later on convert.

I know one Jogeshwar who got a gift of 30 acres of land as an inducement for him to become a Christian. He got the gift of land but he later on recoiled from his promise to be a convert to Christianity on the ground that his wife was opposed to that. This occurred 10 years ago. Jogeshwar is

living and can be called to appear before this Enquiry Committee, if necessary. I know also another case which occurred last year. It was of one Rishi Harijan who had become reconvert to Hindu religion. When his brother was ill, he approached Dr. Dester of Jagdishpur for treatment. Dr. Dester asked him to become a Christian before he could be treated. He also offered an inducement that his child would be treated free. He demanded Rs. 25 in case he did not accept his first proposal. Rishi was compelled to pay this big amount. Rishi is willing to appear before the Committee but he is unable to bear the expenses. He produces the letter which he received from Rishi. About six months back I had gone to a village Palsabadi. This is inhabited mostly by Christians. I expressed my desire to preach my religion there. When the pastor arrived and objected to my preaching, I told him that being a preacher himself he should not object to my preaching. We decided to go to the village church where he promised to give me time to speak. There was a gathering of about 60 persons which included 3 or 4 Christians. The pastor started his preaching, in course of which he indicated that Jesus Christ was the only Saviour and people should not have faith in idol worship, wearing of sacred thread, keeping of *choti*, etc. About Krishna he said that he was a debauch and kept 16,000 wives. The followers of his religion should not regard him as their King and God, and his religion cannot be called true religion. Winding up his speech in common prayer he stated that a *Saitan* (referring to me) was present in the gathering and advised people that if they were to listen to my advice they would go to hell, I was also given permission to speak. I explained the implications of my religion from beginning and tried to clarify some of the points raised by the pastor before the gathering. I spoke for about half an hour. The atmosphere throughout remained peaceful.

Examined by Rev. Gurbachan Singh—

I have got a dispensary in Basna where I stock my medicines, but there is no board to indicate that I am a medical practitioner. It is not correct that Rishi was excommunicated from Christian religion. The report of Rishi given by me to the Commission (attached) is in Hindi. He got it written by somebody and it bears his signature. I am unable to say whether he is literate or not. He did not sign his name before me.

No. 6

*Name—*Jatashankar Sharma.

*Father's name—*Balbhadradas Sharma

*Caste—*Brahmin.

*Occupation—*Shopkeeper.

*Address—*Mahasamund.

Dr. Samuel is a medical practitioner at Mahasamund. He along with his followers visits Mahasamund markets and carries on preaching of Christianity. I heard his preaching. Dr. Samuel said in the course of his preaching that Salvation lies only through Jesus and not through Ram, whose wife was snatched away, and he himself had to live in jungle. One Ramu of Bastar, who had three sons, 2 of whom died and the third son became ill, came to us. We said that the only way to save him was to have belief in Christ and he did believe in Christ and he was baptised and he lived, so you see which religion you should follow? So long as there was Christian rule in India, the

people were happy as life was easier, things were cheaper. Even now your Government, i.e., Indian Government, depends upon America for its supply of wheat and also gets loan of money. That is how Indian Government is able to maintain itself. So if you become Christian, you will also be happy like us.

Dr. Samuel, addressing the Harijans, says that the laws passed by the Government are ineffective. They cannot help the Harijans in any way. The only course for the Harijans is to embrace Christianity so that they will demand full rights of equality in society and also be in a position to demand a separate State for themselves, as the Naga Christians in Assam are doing and others in Jharkhand. He cited the example of Pakistan and said that they would also get a separate State for themselves. In his dispensary are exhibited placards containing a writing to the effect that those who worship idols will have to suffer in Hell as insects. This has a tendency to incite people.

In June 1955, a girl by name Jaggarbai, aged 13 years, was called by Samuel to his house under the pretence of doing some service and she was confined in the house at night. When the people discovered that the girl was in that house she was brought out. When the mother protested against the conduct of Samuel, Samuel said that she had become Christian, and she had lost her caste. She, therefore, could not be admitted into the Hindu religion. The matter had been reported to Police on 12-6-1955. It bears her thumb-impression.

Criss-examined at the request of Rev. Gurbachan Singh—Dr. Samuel is a medical practitioner. Dr. Samuel is citizen of India. Many people must have heard what was said by Dr. Samuel in the bazar. I do not know whether Police took any action

No. 7

Name—(1) Gowardhan Dhanaji Gujrathi, (2) Gajananrao and (3) Ganpatrao.

The account given by Shri Jatashankar Sharma of the preaching of Dr. Samuel is true and we corroborate as we were present and heard it.

Dr. Samuel also preaches that rivers like the Ganga and Jamuna, which are regarded as sacred by Hindus, are everyday polluted and no Salvation can be had through them. Hindu Gods and Goddesses are decried and ridiculed

No. 8

Name—Pandharirao Kridatt.

Father's name—Gulabrao.

Caste—Maratha.

Age—32.

Address—Dhamtari.

Mennonite Mission functions at Dhamtari. They have a hospital, high school and primary schools in Shantipur village. They have a Leper Asylum at village Shantipur about 5 miles from Dhamtari.

When the Committee last visited Dhamtari, I presented a statement on 15th July 1954. Some persons from Dhamtari have come today to substantiate the allegations made in the statement, dated the 15th July 1954.

No. 9

Name—Vishwasrao.

Father's name—Vyankatrao.

Age—76.

Occupation—Cultivator.

Address—Balodgahan 7 miles from Dhamtari.

This village originally belonged to one Bisuji Pawar and was taken by Rev. Restler in 1907. As soon as he got possession of the village, he demolished the temples of Thakurdeo and Mata Deola and on the site he built his own bungalow. To the west of the Basti was the stone of Satbani-devi (village deity). This stone was broken and used for purposes of building.

Mr. Bear who was the manager of the village objected to the image of Ravan in the year 1951 which was made in connection with the celebration of *Ramlila* at the time of Daserah. When the Hindus asked for permission to have it atleast for a day, he said that he would not tolerate idol worship in his village.

There was another incident in 1951 when *Ramayan* recital was made and the servant of Rev. Bear arrived there and took objection to the recital of *Ramayan* without the permission of his master. Then, there was a hot altercation between myself and the servant. In that village, the Hindus are in minority, and there are such clashes occurring from time to time. There are other instances in which Hindus are debarred from following the village customs. We have made many reports about this to Deputy Commissioner and other officers.

By Rev. Gurbachan Singh.—Patel of the village is a Hindu. There are 8 members in the Gram Panchayat, out of whom, 5 are Hindus and 3 Christians. Rev. Bear left the place 3 years ago. Except a few Sounjyas, all are Christians. Dhansahay and Budhram, who were Hindus, were in the service of Rev. Bear. There are Thakurdeo and Mata installed elsewhere. The original place of village deity has now been changed by us to another place after it was demolished by Christians. Christians are in majority in the village. The Patel was not elected by the Gram Panchayat but is nominated.

No. 10

Name—Sampuran.

Father's name—Birju.

Caste—Sahu.

Age—29.

Address—Khundani, taluq Balod.

Jiwanlal, who is now a teacher in Dhamtari School is my younger brother. He became a Christian 8 or 9 years ago. When he was young, I got him admitted in the Balodgahan school. For two years, the expenses were borne by me. Thereafter Jiwanlal said that he had been awarded a scholarship and, therefore, it was not necessary for me to incur any expenditure. He was in the Balodgahan school for ten years. Thereafter he went to Dhamtari High School. There he studied for three years and went to Bangalore. On return from there he is working as a Teacher in the Dhamtari High School, Dhamtari. It was only last year when he married a Christian lady, we came to know that he had become a Christian. Before

that he had been telling us that he was getting scholarship from the Mission and as such no expenses were required to be incurred by us. Before marriage he used to visit us on few occasions. I do not know when my brother became a Christian.

No. 11 (Date 23-7-1955)

Name—Jiwanlal.

Father's name—Bijuram.

Caste—Christian.

Occupation—Teacher in Normal School.

Address—Mennonite Church, Dhamtari.

Up to the 8th standard I was educated at my own expenses, i.e., expenses of my family. In the ninth class, I was awarded scholarship. I cannot say whether it was from Missionary funds or Government. I got this scholarship on my merit. I was in the Mission High School and I was influenced by the Christian teaching. I was convinced of the truth of Christianity when I was 16 but I was not baptised then as I was a minor. On attaining majority in the year 1943, I was baptised, and members of my family disliked my becoming a Christian and they tried to dissuade me. I used to usually reside in the hostel but during the vacation I used to go to my home and meet the people. We are still as we were before on talking terms we also dine with each other.

Except that we differ in religion our social relations are as like those as members of the family. I got one of my brothers trained in the normal school at my own expense but he has not embraced Christianity. I was married in the year 1953 to a Christian girl. Among Christians, we do not observe caste. I was sent to Bangalore in the year 1945 for studies in theological College. I was there up to 1948. I got a loan from the Mennonite Mission and I repaid. My ancestral religion was Kabirpanth. I belong to Tel Samaj. I was familiar with Hindu religion as well as the teachings to Kabir. I am impressed by the doctrine of redemption, viz., Jesus died for the Sins of humanity. My conversion was not due to any inducement by the Missionary. There has been no other case of non-Christian boy to Christianity from the Mennonite High School and the majority of the school is non-Christians. The non-Christians students in the High School do not attend the Bible lesson but only moral instruction.

For the last two years Bible is no longer taught as one of the subjects.

No. 12

Name—Garibdas.

Father's name—Jayalal.

Caste—Sahu.

Age—30.

Occupation—Cultivator.

Address—Khundani.

Jiwanlal is my second cousin. We came to know about his conversion to Christianity about 34 years ago, when he was married. He never told us that he became a Christian and he told us that he got a scholarship.

No. 13

Name—Punaram.
Father's name—Sonsahay.
Caste—Raut.
Age—45.
Occupation—Cultivator.
Address—Balodgahan.

One Bakhariya, who was living in my neighbourhood, sold a site to a Hindu for Rs. 10. He wanted to purchase. He was a Christian and the Pastor of the Church took him to task for having parted with the land to a Hindu threatening that the small allowances that he was getting from the Church would be ceased. Thereafter, the old man wanted to cancel the transaction of sale. I had purchased the land for Rs. 10 for the use of Hindu society looking to his distressed condition I revoked the transfer and got back Rs. 10 and returned the land to him. The name of the Pastor is Sukhlal.

No. 14

Name—Mangalu.
Father's name—Thelsingh.
Caste—
Age—55.
Address—Balodgahan.

Bhurua Gond was suffering from disease in the leg. He went to the Christian hospital at Balodgahan for treatment. The doctors there said: 'we won't treat you unless you become Christian'. He was in distress. He said that he would become Christian. He died last year. All this happened before me. He died as a Christian.

No. 15

Name—Hariramji Agrawal.
Father's name—Onkarmal.
Caste—Agarwal.
Age—25.
Occupation—Grain Dealer.
 • *Address*—Bhatapara.

About four years ago my mother by name Gangabai was an in-patient in the Evangelical Hospital, Tilda. I used to visit the hospital during that time. From my personal knowledge I say that in the general ward among the poor patients the pictures of Krishna and the Gopis bathing in the Jamuna, of Ram going to the forest on one side, and the picture of Jesus on the other used to be displayed between 12 and 3 p.m. everyday. The preacher, who had come from Dehra Dun, used to tell them that the Krishna was a man of bad character and Ram also had to leave his house on account of disobedience to his parents, and then he used to ask questions how can such Gods save you? On the other hand, look at Jesus, at whose birth Krishna, Ram and Shankar and Viswamitra turned up to see the new-born Baby (for Darshan).

To Mr. A. B. Shinde, Advocate, Jubbulpore.—The pictures that I mention were those which are ordinarily sold in the markets. I had objected to this. I did not report to anybody. People from Bhatapara go to Tilda for treatment. I told about this to the people of Bhatapara. I also reported this to Shri Ganpat Rao Naidu belonging to Rastriya Swayamsewak Sangh. The preacher had come for four days and it was he, who had exhibited these pictures.

No. 16

Name—Jagdish.

Father's name—Dube.

Caste—Hindu.

Age—35.

Address—Jhilmila.

I was a Hindu first. Then I became a Christian. Subsequently I changed my mind and performed Shuddhi ceremony and became Hindu again. The Policeman by name Pitambardas came to know of it. He came to my village one night at about 8 p.m. and called me. I came. He asked me as to what was my name. I gave him my name. You were a Christian and now became Hindu. I will see your marks, show me the mark on your body. I took out my Kurata and there was no mark. Then he said there is a mark on ear, pointing to the ear-hole. I said that was not an ear-mark but it was ear-hole. He threatened me to send to Jail and also the person who converted me. He gave me a few slaps. This is about a year back. I reported this matter to the Police. I also informed some people in the village. I do not know what happened afterwards. I was converted to the Menno-nite Church.

One Manohar, who is a Christian, is my son-in-law. My daughter was married to him when I was a Christian. That son-in-law of mine refused to take my daughter to me even though the daughter protested that she had not become a Hindu and why he should not take her. He insisted that unless her father changed his religion and became a Christian he would not take her back. She used to bring pressure on me to reconvert myself to Christianity.

Now my daughter being afraid of ill-treatment by her husband, she would rather remain with me than go to her husband under such condition.

To Mr. Shinde.—I was never ex-communicated from the Church. My mother was a Christian. My father, who was Christian, died. My brother, who was a Christian once, has now reverted to Hinduism. The whole of my family has now come back to Hinduism. My brother's name is Jogindra. My daughter was married about three or four years ago. She returned to my house about 10 months ago. After marriage she used to come off-and-on to my house.

My sister is a Christian.

No. 17

Name—Tarachand Agrawal.

Father's name—Shiolal.

Caste—Agrawal.

Age—30.

Occupation—Grain dealer.

Address—Basana.

I had once taken my wife for treatment to Jagdishpur Mission Hospital. I went to the doctor. He gave me a slip and directed me to the cashier and then I went to the cashier by name Illiashid. (Dr. Dester is a foreigner.) Then that cashier asked whether I wanted the welfare of my patient and then he again repeated the same question. I said decidedly I want that she should be cured then he said "you have to bring faith in Christ, if you want that she should be cured otherwise you can go away".

Anyhow my wife was admitted and there I found that they have to offer Christian Prayers in the morning at 7 a.m. That is practically indispensable not only to the patients but to their men. They give all sorts of stories of their religion. There was a leper who went to a Rishi, who was Bhakta of Ram, and asked him to cure him. The leper could not be cured by the Rishi. Then, while returning back, he found Jesus on the way. He prayed to him and he was cured. Jesus cured him. Look here, the preacher says, the difference between our Lord and your Lord. They also distribute Bibles and show pictures. A lot of difference in the charges that a non-Christian has to pay. Their treatment to a non-Christian who shows some spirit for his religion is almost intolerable.

To Mr. A. B. Shinde.—After that incident, I did not go to the hospital. The reason why I did not go to the hospital was that there was no occasion. She stayed in the hospital for 10 days and she was cured. I was also in the hospital once. I have no grievance against the actual treatment. I do not know any other Hindu patients who go there.

No. 18

Name—Ishabaksh.

Father's name—Ishadas.

Caste—Christian. (Not examined).

No. 19

Name—Narsinghdas.

Father's name—Ramanand.

Caste—Agarwal.

Age—30.

Address—Basana.

I took my wife to the Jagdishpur Mission Hospital, who was suffering from pain in leg. The compounder, who was in charge of the hospital by name Yudhistir, asked me to go to the Prayer Hall and join the Prayer. I said, "I am attending my wife" but he insisted that I should go to the Prayer. As he insisted, I had to go there.

To Shri Shinde.—Yudhistir is not in the hospital now. But he was there in charge as compounder in 1950.

No. 20

Name—Ujjalsingh.

Father's name—Sidhar.

Age—30.

Address—Shirko, tahsil Mahasamund.

In the village Shirko, there is a fair population of Christians and there they stage dramas. They make idols of earth representing the Hindu deities and another representing the man. They keep a wooden sword on the neck image of man. Then they ask the people: who is to save this man and one man comes assuming the form of Christ and then it is pointed out that it is. He alone that can save. They ask the people to give up idol worship and have faith in Christ who alone will help them to go to Heaven. Jackson, who is an Indian and others from outside come to the village for preaching.

To Shri Shinde.—In the village, the Hindus are in majority and Christians in minority. The patel is Radheshyam, a Hindu. Kotwar is also Hindu. There are 10 members in the Gram Panchayat. There is no Christian member. These dramas are occasionally staged. The last was held a year ago. The villagers are invited to witness the drama. The Hindus are few who attend. They may be about 40 or 50.

No. 21

Name—Shri Chakra Pani Shukla, M.L.A.

Address—Baloda Bazar.

I represent Bhatapara Baloda Bazar Constituency. I am Chairman of the Baloda Bazar Janapada also. In this area, the Missions have three dispensaries and a number of schools. The number of schools have been closed and have been taken over by the Janpada Sabha.

At this stage, all the dispensaries and schools have been closed. So far as I am aware, I do not remember that any conversion took place in the area.

No. 22

Name—Shionath.

Father's name—Dhaniram.

Address—Shirko, tahsil Mahasamund.

There is a Mission school at Shirko. There are four teachers and all are Christians. They are also preachers. They teach Christian religion in the school. I asked them to engage a Hindu teacher to teach Hindu religion to Hindu boys but they refused to do so. Accordingly, I sent my son to the Janapada school, which is being held in the private house as there is no school-building yet ready.

To Shri A. B. Shinde.—Hindus made no contribution to the school.

No. 23

Name—Mahant Nayandas, M.L.A.

I have been a member of the Legislative Assembly for three terms. I am Secretary of the Akhil Bhartiya Satnami Sabha. Muktaewandas was Satnami Guru. Adi Guru is Ghasidas. He was the Guru of Satnami all over India. We are adherents of Hindu Religion. We will be agitated, if he called himself Christian. People will be prepared to die in a fight with anybody who would say that the Adi Guru was a Christian. The Christian Missionaries go round all the villages, telling the people that as Satnamis they remained down-trodden in Hindu society, that the true Satnami is to be found in the Christian Scriptures, and that they should give up the Hindu society and join Christianity. Now the Hindus have become conscious of the injustice done to the Satnamis, and are improving them to some extent. The Satnamis have full hope that the Hindus will treat the Satnamis as their equals in every place.

I know of many instances like this. One Kejha of Medpa, Bilaspur district, was an indoor patient in the hospital at Mungeli. Influence was brought to bear upon him to become a Christian that if he wanted to be cured, he should embrace Christianity.

Bodhan Satnami of Dhawra Bata went to Bilaspur hospital. There he was similarly told and he was made Christian. We have reconverted him to Satnami sect.

To Mr. Shinde.—What I said about the hospital is correct. I had been to Mungeli hospital and told Bodhan not to become a Christian at any cost. This was about 6-7 years ago. Bodhan said that he had already adopted Christianity as it was impossible for him to live without becoming a Christian. He was converted to Christianity, while he was a patient in hospital. I visited the hospital a week after when Bodhan had become a Christian. I do not know any of the Christian Missionaries in the hospital. I did not ask anybody and protest to any Missionary. Year after he was out of the hospital he requested me to take him back into the Satnami community which I did and Bodhan is now a Satnami. I actually heard at the Tilda hospital that the Christian Missionaries preach to the patients, when they are waiting for admission, that if you become Christians, you will enjoy equality of status and unlike the way you are treated in a insulting manner in Hindu society by being given a low status. These preachers were Americans, as well as those who were trained by Americans. This is a matter so well-known that it need not be supported by any evidence. I was myself an indoor patient in Tilda, and I used to observe all this preaching that was going on. I have no objection, if any man voluntarily becomes a Christian. They had better been asked to go to other hospital. I do not know of any case of patient being told that unless he became Christian he would not be treated.

No. 24

Name—Bajirao Niru, M.L.A.

Address—M.L.A., Bhatapara.

I produce this pamphlet entitled "Satyanami Panth". In this pamphlet it is stated that Ghasidas, our original Guru was himself a Christian. That Ghasidas was the disciple of Jesus Christ and in that capacity he came to

India and propagated here. It is misled by such propaganda that many Satnamis embrace Christian religion. There are some offensive references to some of our Gurus and they are very provocative.

To Mr. Shinde.—When I stated above that Ghasidas was a disciple of Jesus Christ, what I mean is that Ghasidas, who preached Satnam for the first time, derived his inspiration from a Christian preacher, as it is stated in the pamphlet. My interpretation was that Guru Ghasidas borrowed this idea from Christianity. Among the Satnamis, I think 2 or 3 per cent people are literate.

NOTE.—He is unable to point out the exact passage supporting his statement.

No. 25

Name—Narsaiya.

Caste—Christian.

Occupation—Manager and Headmaster, St. Paul's High School, Raipur, and also Member, Mission Education Committee Primary School, and Member and Teacher of the Secondary Schools.

Address—Raipur.

The Mission is American Evangelical Mission which conducts the school. We get Government grant as well as funds from America. Government grant is Rs. 16,225 and the American fund is between Rs. 30,000 and Rs. 35,000. The money comes from the Church in America, viz., "The Evangelical Church". It has got a Board in America and it is through this Board the grant is given.

We hold our Bible Classes towards the end of the day and we also hold Moral Instruction Classes. The Bible Classes are compulsory neither for the Christians nor for the non-Christians. It is only when express permission of the parents that the pupil is admitted into the Bible Class. Since we met this Committee last, we have made a change in the form of admission on the advice of the Committee. Formerly express permission was not in the form. Now it has been inserted, since last year. The new forms are given this year. Last year 70 per cent of the consents were given. I can give you definite figures as regards 9th class where only 12 have not produced any express permission out of 180.

In fact they have given letters that they should be exempted from the Bible Class. In this class, there are not more than 20 students of Christians. Parents know that the ward will be studying Bible. We issue these forms after the admissions. This does not affect admissions at all. This year I admitted about 40 boys in 9th class. These forms were issued only to these 40 boys and not to others promoted from other schools and who have already given once.

There are no prescribed text-books for moral instruction. These books on moral lesson are published by Christian organisations. These books are not sectarian. Besides Government Scholarships the Mission also awards tuition aids which are given to boys irrespective of caste but only to poor people.

There are very few students in the High School from rural area. The percentage of tuition aid and freeships among Christians and non-Christians is 50 per cent. Out of two hostels one is open to all but one is mainly meant

for Christians. There is a difference in the charges between the two hostels. In the Christian hostel the charges are lower. In the first hostel we charge Rs. 4 per student per month and in the other hostel we charge nothing. There the facilities are better.

To Mr. Shinde.—The money received from America is called donation and not grant. It varies from year to year. The average for the last five years is Rs. 30,000 to Rs. 35,000. There have been no cases of conversion in school or boarding house.

To Mr. T. L. Shrivastava.—I joined in 1929 as Assistant Teacher. I became Headmaster in June 1946. There is a teacher named Bhattacharya. He is senior to me. He is Hindu.

(Further questions on this point disallowed.)

The Christian Prayers are offered in the beginning and all students remain present. The attendance is recorded afterwards. Since 1945, when I became hostel Superintendent, I discontinued attendance of all boys to Sunday School. Out of 26 teachers, 12 are Christians and 9 are Brahmins, 2 Muslims and the rest Hindus. The Christian teacher conducts the Moral Class. No Hindu teacher is asked to take Moral Class.

To Mr. Shinde.—In the Hindu High School, there is not a single Christian teacher. In the Rashtriya High School also, there is none.

No. 26

Name—Shri Amarendra Kumar Biswas.

Caste—Christian.

Address—Dhamtari.

Last year, I was Headmaster. This year, I am Assistant Headmaster. It is a Co-educational High School. The strength of the school is 572, out of whom 170 are Christians. Twice in a week there are classes simultaneously in Moral Instructions and Bible. In order to avoid all objections and misunderstanding we restrict the Bible Classes only to Christians. Our High School is conducted by the Mennonite Mission. We started this Moral Instruction Class only last year and it is taken by a Christian teacher. Whatever aid the Christian boys receive is from Church. Mission gives donation to the Church. It is not a definite sum but whatever the deficit it is there, it is met by donation from the Mission which comes through the Church and not directly. The amount of donation received through the Church is about Rs. 12,000 to Rs. 15,000 per annum. The Mennonite Mission has handed over the responsibility of carrying out the Church schools, and hospitals to the Church. This Church is a body which is registered as Mennonite Church, Dhamtari. The Headquarters of this Mission were in America formerly. This Mennonite Mission is quite different from Mennonite General Conference. Donation of Rs. 12,000 comes from America, the Headquarters of the Mennonite Mission. It is an open secret that Missions in India are receiving funds from foreign countries. Formerly there used to be 15-16 foreigners families in this district, but now there are only five families. I would welcome Indian Church to be free from outside control. Even though we receive financial aid from foreign countries, the administrative control is of Indians. Our Evangelisation work is carried through preachers who are 7 or 8, but even their number is being reduced. We

are also running Shantipur Leper Asylum and Christian Hospital at Bathina. i.e., Dhamtari. To the best of my knowledge there have been no conversions since 1947.

To Mr. T. L. Shrivastava.—An American by name Dr. Friesen is in charge of the Leper Asylum at Shantipur and Dr. Conrage is in charge of Dhamtari Hospital. Ten minutes before the scheduled time for the commencement of the school, the Christian Prayers are held but it is not compulsory to attend them. The President of Executive Council of the Church is Rev. O. P. Lal.

The Prayers are for the benefit of all although some times even Lord's Prayer may be offered.

No. 27

Name—Bideshi.

Father's name—Ramnath.

Caste—Christian.

Address—Rajnandgaon Leper Home.

I am an inmate of Shantipur Leper Asylum from five years. For 27 years I was in the Raipur Leper Asylum. When the management was changed, I was asked to become Hindu or to leave the Hospital. Tulsi Babu asked me like this. Before I joined the Raipur Leper Asylum, I was an inmate of Rajnandgaon Mission Leper Asylum. I became a convert in Leper Asylum at the age of about 15 years. I voluntarily embraced Christianity and nobody brought pressure on me. When the management of the Raipur Asylum was changed and I along with others was asked to become a Hindu, there were about 75 patients who agreed to be reconverted. I did not agree and, therefore, was asked to go away and was not even allowed to take meals inside the Hospital. Along with me there were five more Christians who similarly declined to become Hindus. Out of them, three ladies are still in the Raipur Asylum. Other two are also there.

To Rev. Gurbachansingh.—I affixed my thumb-impression to the general application, but later on I changed my mind at the time of Shuddhi ceremony. That is why I was made a scapegoat and turned out.

No. 28

Name—Samuel Stephen.

Father's name—B. D. Stephen.

Caste—Christian.

Age—38 years.

Occupation—Teacher.

Address—Jagdishpur Mission High School.

I appear before the Committee as Chairman of the Board of Governors of the General Conference Mennonite Church with its headquarters at Jadgishpur. In village Shirko, near Basna, the Mission ran a Primary school a few days prior to the scheduled visit of the Committee to Basna. Last year atmosphere in the village was stirred chiefly by Shri Datta Sharma of the Sanatan Dharma Mahasabha with the result that the guardians of all the students refused to send the boys to attend classes and I tried to find out the cause. It was that as Bible was being taught the students would not be sent. I told those guardians that Bible Classes were taken up only after the school hours but as the atmosphere had been created against Christians the guardians did not listen to us.

I have personal experience of the area for the last 15 years and then the relations between the Christians and non-Christians were cordial and smooth. For some time past, i.e., nearly 18 months ago an agitation against Christians has been started. I will give fuller details of incidents in a separate written note.

He files certain statement on 24-7-55.

To Mr. T. L. Shrivastava.—The pressure that is brought to bear upon the Christian community for reconversion is alarming. This I am saying about Shuddhi movement. Shri Datta started this movement of Shuddhi. This movement has caught the imagination of those villages which are inhabited by Christians mostly. I have no personal knowledge of any pressure used. I believe this on information received from members of my community. I was not actually present to witness the incident which is stated in my written statement. I inspected the site after the incident and saw the damage that was done to the wall. This incident of singing filthy songs in Holi occurred for the first time in Christianpara in this manner. The road is public. This time it was deliberately provocative. There is likelihood of clashes between two parties. The matter was reported to the police but no complaint was made in a court of law.

STATEMENT MADE BEFORE THE CHRISTIAN MISSIONARIES
ACTIVITIES ENQUIRY COMMITTEE, JULY 24TH, 1955, HELD AT
RAIPUR IN THE COURT OF THE PERSONAL ASSISTANT TO
THE DEPUTY COMMISSIONER

Written statement given by Mr. S. Stephen, Chairman of the Governing Body, General Conference Mennonite Church, headquarters at Jagdeeshpur, district Raipur, and headmaster, Christian High School at Jagdeeshpur.

The following statement is given in continuation of witness given before the Committee on Saturday, the 23rd July 1955, in the afternoon session:—

In Shirko village which is in Basna thana of Raipur district the previously mentioned Shri Dutt Sharma so much instigated the Hindu community that they withdrew their children from the Christian Primary School, where they had been going for the last fifteen years. When I went there with few men from Jagdeeshpur to attend a meeting of the leaders of the Shirko village. I heard the people say that they had withdrawn their children from the Christian Primary School because they were taught the Bible. I told them that the Bible is taught outside the school hour and their children are not required to attend the Bible Classes. Mr. Sharma was also present in the meeting. The former malguzar who is also a Janapada counsellor and has a great influence upon the people said that unless the school is turned over to the Janapada they would not send their children to school. From that time on the persecution of the Christians by the Hindus was started.

The Hindus refused to sell them rice and other necessities of life which the Christians were formerly buying from them. Even the children were refused "chana" and "murra" when they wanted to buy it. The Christians of the village attempted more than once to restore friendly relation between

the Christians and non-Christians but the answer given by Hindu leaders was unless you turn over the primary school to Janapada and unless you give 'Deo-barar' which means contribution for the puja of a Hindu God, same relations cannot be restored.

There were two Christian members out of ten in the village Panchayat. The Chairman does not send information of the meeting to them and does not call them. This matter was reported to the Inspector who looks after panchayats and is stationed in Basna.

The persecution continued and took a very fierce form when on the night of the 'holi festival' in 1955 frames of two buffalo carts belonging to the Christians were burnt; three timber pieces from the old church building which is under construction now were also offered to the burning fire. So much so that the loom of a Christian named Sansoon Barik was also burnt.

In the morning of the 'holi' a big group of non-Christians of the village came to the Christian para to celebrate "Holi" for the first time ever since these people are Christians. They spent over an hour in this para, dancing and merry-making, uttering all sort of filthy language, even abusing people by name, especially mentioning the name of Joseph Nag's wife who is a very respected leader of the Christians and the Church. They also threw stones on the roofs and walls of the Christians and the Christians were so much terrified that they had to shut themselves inside their houses. But after some time a Christian by the name Bhikhari Kumar came out and begged them not to insult them in this manner and ruin their property. He fell on their feet but they would not listen. The Hindus had clubs in their hands and they beat the wall of Joseph Nag's house so much that even the plaster to the extent of about 36 square feet fell from the wall. After celebrating holi to their hearts content in this wounding manner they left.

They came back in the afternoon at 3 and began to dance with their musical instruments in front of the church within the church yard. There has been a church at this place for over 25 years and it is being remodelled now. The Hindus went even inside the four walls of the church and danced, thereby desecrating our place of worship. Then the "Baiga" established an "Itwari Devi" right in front of the Church on the border of our church yard. There had never been any sign of such a Devi in that place. This was done in order to create trouble for the Christians, otherwise what was the necessity of establishing such a place so close to the church. Even the Patwari and the Revenue Inspector who are also Hindus are influenced by them and when they were approached the Patwari using his usual professional trick showed this Devi's place outside the Church yard by about one foot. A report of the incident of this particular has been given to the Basna Police Station.

In Palsabhari, Shri Shiv Dutt Sharma as he has already stated went into the church and preached his religion to a Christian audience on Sunday. This is definitely a desecration of the church and it has hurt the Christians very much. Would a Muslim be allowed to preach Islam in a Hindu temple or *vice versa*.

Our hospital in Jagdeeshpur has rendered services to the sick for over 20 years irrespective of caste and creed. We have never used our hospital as a bait to convert people, nor we have pressed the sick to change their faith. We serve them as they come and during this long period not a single person has become Christian in our hospital. Had we started the hospital with that motive, it would have been closed long ago.

During the former visit of the Committee to Jagdeeshpur, the honourable member Shri Gupta went into our hospital wards with one M. L. A. I was also with them. He collected first-hand information from the patients and I know none of them corroborated the charges which have been brought against our hospital, by the people before and by those who were examined here.

May I also add that the Indian church is independent of the Mission in policy, personnel and funds. It has its own constitution and it is registered according to the Society's Act.

The Mission has placed its work in the hands of Managing Committees which consist of Indians and Missionaries both as they are elected and this work is also run according to its constitution.

S. STEPHEN, *Chairman,*

Indian Church Conference, Jagdeeshpur.

24-7-55.

No. 29

Name—Dr. Mukerjee.

Occupation—Leprosy Specialist, Government Leper Asylum.

Address—Raipur.

The present Leper Asylum at Raipur formerly belonged to Mission to Lepers and was managed by a local Committee comprising the Commissioner of Division as Chairman and the Secretary used to be a foreign Missionary on behalf of the Mission to Lepers. They managed it about from 1904 to June 1947. It was taken over by Government in June 1947 with the approval of the Committee. At that time, there were 150 inmates including 70 men and 80 women.

On 11th October 1948, 77 Christian inmates presented an application to the Deputy Commissioner saying that they had been forcibly converted in the previous regime and that they wanted to revert to their old religion. In all, there were 89 Christian patients. The Deputy Commissioner deputed a senior Extra-Assistant Commissioner to enquire into the application and Rev. Scybold was also there at the time of enquiry. He was specially invited there. In course of the enquiry, each one of the applicants was asked whether any pressure was brought against him to present the application. Subsequently, at the instance of the signatories, an Arya Samajist preacher performed the Shuddhi. I have, before me original application signed by Videshi and find thumb impression of Videshi against S. No. 14. Along with the rest, Videshi was also reconverted by the Shuddhi. He continued to be an inmate till 22nd December 1949. Shuddhi ceremony was performed in December 1948.

He left the Asylum of his own accord and was not discharged by the authorities. Previous to that there were reports of misconduct and he was reported to be playing mischiefs against the rules of hospital. For this, he had been warned.

I have on my file a letter dated the 21st June 1949, from Shri Essabaggers and Shri Scybold to the address of the Deputy Commissioner, Raipur. In this letter, names of all Christian inmates of the hospital have been given. The name of Videshi is not there because although he was an inmate then he had become a Hindu. If he has alleged that he was expelled from the Asylum because of his refusal to give up Christianity, the allegation is false.

At present, there are three Christian women inmates in the hospital.

As a Leprosy Specialist to Government, it is my duty to visit in-patient institutions and those institutions which treat patients in the out-door and also to attend to Government Leprosy work. I have visited all the institutions belonging to the Mission to Lepers in Madhya Pradesh. I keep on receiving reports from inmates that they are being continuously forced to become Christians and discrimination in treatment is also shown. Only yesterday, five inmates of the Rajnandgaon Leper Asylum came and stated that because of their refusal to embrace Christianity they have left the Asylum. I have not yet admitted them into the Raipur Asylum, unless antecedents were found.

To Rev. Gurbachansingh.—The Raipur Asylum was practically of the same type as the other Mission institutions like Chandkhuri, Shantipur and Champa. I say so because it was under the management of Mission to lepers. I was appointed as Superintendent of the Hospital. I took over charge within a month. I was one of the members of the former Committee. No account was presented to this Committee. I do not know whether accounts were audited or not. Never report was presented to the Committee. I was on the Committee for a year or so. I did not ask as a member of the Committee how this Asylum was run and why the report was not presented. I was co-opted as a member as a Specialist to look after the medical side. I was interested in technical part.

You had not come to see me in connection with the Shuddhi ceremony but in connection with the services and I had no talk with you in this matter, and you also did not talk to me about this. I was not present at the Shuddhi ceremony. There is a reference to this matter in the letter mentioned before. Before disciplinary action is taken against an inmate, proper enquiries are made. Written records are kept. We don't take their signatures or their thumb-impressions on explanations. I have not so far recorded the statements of five persons who came to me yesterday from the Rajnandgaon Mission Leper Asylum. I am not sure as to what they said is correct.

No. 30

Name—John Gardia.

Caste—Christian.

Occupation—Patel of Jalkot Basna, tahsil Mahasamund.

Jalkot has a population of about 60 families, out of which about ten families belong to Christians. I am elected Patel for the three years. I have my own land and I am also religious preacher. I do preaching work on behalf of the Mennonite Hindustani Church. My preaching work is chiefly confined to Basna although I visit other villages nearabout. I get Rs. 60 per month as pay for preaching from the Church. For preaching purposes, I collect Hindus in villages irrespective of caste or community and explain the implications of my own religion. I also hear from the others what they have to say about their respective religion. It is not correct that I decry Hindu Gods and Goddesses, I talk disparagingly of other religions. I know Shri Datta Sharma of Basna. He is also a pracharak. He is a great friend of mine. I have attended several of his lectures. He generally preaches that there is a danger of all Hindus becoming Christians and, therefore, to protect our nationality, it is necessary to reconvert those Hindus who have become Christians. He says that, if this is not done, India would be ruled by America

or England, etc. Then, he calls Christians of the village and starts asking them why they had become Christians. On being told that they became converts of their free-will having been convinced of that religious faith, Shri Sharma tells them that Jesus is not God and talks disparagingly about Jesus Christ and Christian religion. He also with the help of villagers created atmosphere against Christians in several villages and they are being harassed. He says that he has been from Delhi. One Wasudeo Misra of Amapali had become a convert about three years ago. At the instance of Shri Datta Sharma, he was reconverted, and I was present at the Shuddhi ceremony. Promises of service were given to him but subsequently they were not fulfilled. I have accidentally come in possession of his post card, dated the 17th April 1955, which Wasudeo Mishra wrote to the Manager, Arya Sabha, Raipur, complaining that he was forcibly reconverted and promises of property and service were given but not fulfilled. After reconversion, Wasudeo Misra has become without property and was for some time roaming here and there. His Christian wife and two children were also not looked after by the Hindus. I also approached Shri Datta Sharma on behalf of Wasudeo to provide him with some means of livelihood but Sharmaji expressed his inability. Ultimately, Misra with his wife and children came and took residence with me. He repented and approached Rev. J. Cardia to take him back but the Rev. said that Misra was not a Christian as he used to make all the statements before the Committee and that he would be taken back after they were convinced that his faith in Christ is true. We are Christians and love our country, viz., India. We would not go to any foreign power and will not allow the country to be ruled by the foreigners.

I was elected by all.

To Mr. T. L. Shrivastava.—Before a person is baptised, religious instructions are given to him for a year and baptism takes place only after we are satisfied that he has true faith in the Christian religion. During preaching, we only point out the good points and advantages of our religion and do not compare other religion to it. Jesus Christ can forgive him, if he repents.

No. 31

Name—S. N. Solomon.

Caste—Christian.

Occupation—Teacher in Mission High School, Dhamtari.

I am a teacher in Mission High School, Dhamtari, and Executive Secretary of Mennonite Church in Dhamtari. The Church has 5 or 6 primary schools, 2 middle schools, 1 high school, 1 hospital and 5 dispensaries and 1 leper home. We also have, at present, 6, 7 pracharakas. Preaching is done with the help of flannel, graph pictures, dramas, etc. Oral preaching is also done. Our sole aim is to depict the life of Jesus Christ. If, as a result of preaching, any one is convinced and believes the life of Jesus Christ and is willing voluntarily to embrace Christianity we take him in our fold. In course of our preaching, we do not criticise other religions, use no abusive language towards their gods and deities and take care that the sentiments of the other persons are not affected. Our preacher receives training in the Bible schools and we hold Bible normal conferences from time to time. So far as I am aware, none of our preachers has attempted to offend the religious feelings of any other religion. We take a special care about that. But the instances have come to my notice that non-Christians have objected our preaching mainly on the grounds that they would not like any Christian people although

it may not relate to any other religion. As the Bible says that Jesus Christ is the only Saviour and, if the people are offended by the preachings of our fundamental rights, then I cannot help. I cannot say whether this preaching involves condemnation of other religions or not. About 2 years ago in a village Sihava Revenue Inspector Circle, a police constable threatened a Christian woman and asked her not to preach in the village.

I have long experience of Balodagahan village and heard statements made before the Committee by witnesses for the last two days. The allegations regarding the destruction of Satbani Devi, the destruction of Deogarh are not correct. Some people did take stones from a nallah adjoining the Devi but no Christian destroyed the Goddess. Similarly, Deogarh is still there and was not destroyed by the Christians. At present, the relations between Christians and non-Christians of Balodagahan have become tense because of the instigation of outsiders. Rashtriya Swayamsevak Sangh and the Arya Samajists are mostly concerned in this. During Easter Week, for a full week processions were taken on the streets of Dhamtari, shouting slogans against Christianity and carrying placards against Christianity. Some booklets also were distributed. In an area of about 200 square miles round Dhamtari, there are only 2,500 Christians including children. As a result of such activities on the part of non-Christians, we have become apprehensive.

To Mr. T. L. Shrivastava.—My complaint is that the slogan that the Christians should quit India is objectionable. The slogans are "Videshi Issai Bharat Chhoro, Videshi Missionary Bharat Chhoro". At present, there are five American families and about three nurses working in the Mission. They are wholly supported by American money. Our propaganda is carried on with the aid of some subscription and some foreign aid. Foreign aid is spent for carrying on the educational work and Evangelistic work. Church does not contribute to the Evangelistic work. The proportion of expense on account of pracharak is very small.

No. 32

Name—Rev. S. Mahlan.

Caste—Christian.

Occupation—Pastor, St. Paul's Church, Raipur.

Prior to one year, the relations between Christians and non-Christians were cordial but due to the activities of Rashtriya Swayamsevak Sangh and Arya Samajists, they have been disturbed, and strained. Arya Samajist preachers go in the rural areas of Raipur and indulge in abusing Christians and their religion by such slogans that they are beef-eaters, horse-eaters, eating the flesh of their Guru, Jesus, etc., and that Jesus was born of adultery. I have myself heard such types of preachings on several occasions. They also take out processions shouting "let Issais quit India". By Issai, they mean Indian Christians. I have in my possession some literature which is being distributed at the instance of Ved Prachar Samiti, Raipur, derogatory language against Christians and their religion has been used in the book which I produce before the Committee. They are likely to give offense to Christians. The Arya Samajists not only carry on propaganda against Christians but also Government. I file a copy of "Bharat me Bhayankar Shad Yantra". I file another

pamphlet entitled "Issai Matki Alochana". In this, tenets religion have been misinterpreted. There is another pamphlet "Issai Padriyose Prashna" contains misinterpretation of our religious text, the distribution of such leaflets has offended the feelings of Christians of Raipur. In pamphlet "Padriyoko Khuli Chunouti", there is an attack on foreign missionary at page 14. In the following objectionable and insulting references on pages marked:—

"Bibleki Vidhwankari Sanda",

Kuda ka Beta, Issai Mat Pol Prakash,

Issai Matoki Nissarata Pakhand our Anachar,

Kya Issa Khuda the".

To Rev. Ghurbachansing.—St. Paul's Church, of which I am the pastor, is financially independent. It is the part of the United Church of North America, administratively, free from all control. It receives no aid from foreign country.

No. 33

Name—Dannial Francis.

Father's name—J. Henry Francis.

Occupation—Social Welfare Secretary of the Gass Memorial Centre, Raipur, and Pastor of the United Church of Gass Memorial.

I am Social Welfare Secretary of the Gass Memorial Centre, Raipur, and also Pastor of the United Church of Gass Memorial.

This morning, I had gone to the Raipur Leper Asylum, where I met three Christian inmates. They told me that Shri Banerji, the Superintendent of the Asylum, had enquired of them whether they were being harassed and on their reply affirmative Banerji told them not to disclose this to any officer who might enquire.

No. 34

Name—S. Biwalkar.

Occupation—An electric worker.

Address—Raipur.

About three months ago, an Arya Samajist preacher was giving a lecture in public near Imperial Bank at Raipur, in course of which he used insulting and abusive language towards Christ saying that Jesus Christ was a debauch and a loafer, and further that Christians will be turned out of India and are cheats. When I asked them not to use abusive language, they came and surrounded me. I told them that I was prepared to offer physical violence. I am an electric worker.

I also saw those Arya Samaj processions where they were shouting objectionable things.

*Oral statement made before the Christian Missionary Activities
Enquiry Committee.*

CAMP BILASPUR

(25-7-1955)

No. 1

Name—Shri C. M. Ottalwar.

Occupation—Advocate, Bilaspur.

I am practising here since 1930. I am residing at Bilaspur, since 1918. I was in Congress up to 1946, which I had given up because I was appointed as Public Prosecutor. Now from 1946 to 1952 I was Public Prosecutor. During the general elections of 1951, I had to tour extensively in the Takhatpur and Kota constituency. I came in direct contact with the Christian community at Pendra, during the said election. After 1952, I have been continuously touring in the villages and contacting people of various communities.

I have made special enquiries in Takhatpur area regarding the work of Christian organisation. When the Committee visited Takhatpur last, I had placed before it my impressions. On the basis of my enquiries I have drafted rough notes. The information placed before the Committee was based on this information. Thereafter, I elaborated the notes and have handed over the same to Shri J. P. Verma, Advocate.

I came across a number of persons who told me that they were converted because they were suffering from diseases and could not be treated unless they embraced Christianity. Some of the persons have appeared before the Committee also. The Mission runs a hospital at Takhatpur to which the conversion incident refers. Government had made a grant of Rs. 10,000 towards the construction of the hospital on a site belonging to Muslim community and it was used as burial-ground.

I have come across four or five instances of young boys who came in contact with young Christian girls fell love with them and wanted to marry.

The Mission Authority would not agree to them without conversion to Christianity. These boys became Christians. Thereafter regular disputes in the village started and on many occasions 107, Cr. P. C., had to be passed by the authorities. Such orders were passed in Kewta Dabri and Notimpur, both of Mungeli tahsil. In these disputes and litigations, the Missionaries sided the Christian converts. This was the usual *modus operandi* of the Missionaries to convert people mainly to instigate the people specially Satnamis to start quarrels, disputes and litigations, then to help them ultimately to conversion.

There is a civil suit filed, involving a dispute between a Christian lady and a Muslim residing in Takhatpur. The allegation is said to be that this lady entered his house, did friendship and got some property from him and then at the time of marriage she insisted on being converted to Christianity. There are also police reports in connection with this incident. That Muslim gentleman told me that the woman was supported by the Christian Missionary.

Missionaries take advantage of famine conditions and other local calamities in particular villages. They render help and convert people. Many such converts are recently reconverted to their original faith but some continue to remain as converts.

At Takhatpur, Mission Authorities have recently started a programme similar to the Grow More Food and others of Government. I was told by some people yesterday that foreign aid had been received by the Missionaries for distribution of loans, etc., but it was only given to Christians although requests were made by non-Christians.

Mission Authorities carry on money-lending business. They give on simple receipts and take ornaments. There have been several instances where people became converts because they could not repay the loan. In the Takhatpur hospital, there is an underground cell in which pledged ornaments are kept in custody. I got this information from the goldsmiths of the locality.

Kewta Dabri is a small village in which there were disputes and litigations between Christian converts and Ratiram and Malguzar. After Ratiram's death, Madhao became convert and the disputes were then settled. Some years ago, American tourist had visited Bilaspur and were taken by the Mission Authorities to Kewta Dabri although it is a small village which could normally attract no tourists. I was informed that the tourist gave visit to the Takhatpur Mission. Ratiram was a leader of the community of Satnamis and because of his relationship to his Guru Adamdas was held in highest esteem among the Satnami area. I have seen the mode of dress and social behaviour of converts after embracing Christianity. They are trained to adopt Western methods and Indian methods and culture are being looked down upon. Ratiram's son has published pamphlets and booklets stating that he became a convert voluntarily without any inducements from any one. The money that is spent here is alleged to be for propaganda against Communist but it is against Indianity. In the hospitals, Christian Prayers are offered and indoor patients are also asked to join. In their schools, non-Christians are not entertained as teachers. There is wide difference in the outlook of Indian Christians and Indian Missionaries who receive aid from foreign sources and are under the direct influence of foreign Missionaries. Therefore, I do not make any difference between Indian Missionary and foreign Missionary.

To Mr. A. B. Shinde.—I do not know whether the entire area covered by the Takhatpur hospital building was graveyard. The information which I have given is on the basis of the enquiries made by me and believed to be true. The hospital was firstly leper asylum. At the instance of the Missionaries, the Deputy Commissioner used his influence in acquiring the land. My impression is that in all these five cases the Mission is concerned. I have no knowledge that Ratiram's son has changed his name after conversion. I know of a school known as Chhattisgarh Madhyamic Shala. I do not know if there are Christian students or teachers in that school. I know some instance where people did not accept the temptation offered to them of sending them to America. I do not know of any case where a Hindu was offered the temptation of being sent to America on condition that he becomes a Christian and he was sent to America. By compulsion I mean that merely they are asked to attend the prayers. By compulsion means that the prayers are offered within the four walls. There is discrimination that Christian patients are treated free, whereas the non-Christian patients are charged. There is no other hospital in Takhatpur, and hence patients are required to go to the hospital. There is an ayurvedic hospital. From 1951 to 1954 my estimate is that above 500 people have been converted, out of which about

100 people must have been converted in hospitals during they were patients. Many of these were converted have now been reconverted. I say that Indian Missionary is an agent of foreign Missionary because he received his pay out of the aid received from America. I give an instance of a gentleman like Rev. Massih. I would call Dr. Sukhnandan as an agent of foreign Missionary because he was educated at the cost of Mission. If a Hindu is working in a Mission institution he is less dangerous and he is less agent.

No. 2

Name—Rev. Maqbul Massih of Church of India (Disciples of Christ), Takhatpur.

My Christian name is Samuel Maqbul Massih. My father's name is Rev. Warris Maqbul Massih. Originally, I come from Rajasthan, but now I became resident of Madhya Pradesh. My grandfather embraced Christianity. I am the Co-ordinator of Adhik Jiwan Yojna. This programme was started in October 1953, though I started working towards since January 1954. I am a paid employee. Prior to this I was in the charge of Mission work at Fosterpur, a village nine miles west of Mungeli, on the road. This programme, as well as the work in Takhatpur, is under the Church of India (Disciples of Christ). The Mission at Fosterpur had a farm, primary school, preaching work in villages. For preaching work I had under me on the average 10 workers per year.

I also used to take part in the preaching work. The educational qualifications of preachers varied from the primary to matriculation. But every preacher was given a course of training in Bible School for three years' duration. We used to start our preaching in a village by singing hymns; people gathered and then we narrated a Bible story and explained the implications. In the course of our preaching, we never criticised other religions, and our preachings were very well received by the people. In many villages, the local villagers were no Christians and in others where there were Christians our gatherings used to be Christians as well as non-Christians. Occasionally, we used to stage dramas based on Christian stories and recite Yessu Bhajan. Hundreds of villagers of all communities used to attend our dramas and bhajans. The Bible recital used to be for about three hours in the manner in which they recite Bhagwat in villages. No non-Christian ever objected to our preachings, dramas in the Bible and there was never any incident. During the 12 years of association with the work about 100 persons in all including children were converted. About half of them reverted to their own Satnami faith afterwards. The reconversion was not due to any movement but because of family and other circumstances. Before a person is baptised, he is put to teaching for nearly a month, and full enquiries are made, if he wishes to be a Christian voluntarily. Even at the time of baptism, he is asked question to that effect before a gathering which on almost all occasions includes Christians. Occasionally, many persons used to visit me expressing intention to become Christian asking for financial and other help. I would not accept such persons and say that I was interested only in those who wanted to become Christians willingly and as a result of having faith in the religion. I would generally warn them of the dangers of becoming the Christians and the family excommunication and other persecutions to which they may be put. Baptisms used to take place. It is not that people by becoming converts ordinarily gain materially. I have heard Mr. Ottalwar's statement and

say that the charges made by him are absolutely baseless. We offered no allurements and no promises for converting people. A recent case of excommunication from a Christian family was because she went and lived as a mistress of a Hindu boy. Even if she had gone and lived as a mistress of a Christian youth also the same punishment would have followed because our religion does not permit such illegitimate connection.

The Mission does not connive at a case in which a Christian girl tries to allure a non-Christian boy with a view to convert him.

When the Committee visited Takhatpur last, I gave a detailed statement regarding the Abundant Life Programme of which I am a worker. The statement made by Mr. Ottalwar that no portion of the Abundant Life Programme money is being used to distribute to Christians or non-Christians is false. Last time when I stated before the Committee at Takhatpur, I did not say that the main interest of starting the programme was to build defence against Communist. What I meant to convey to the Committee was that poverty and ignorance were the means which gave rise to the Communism and to raise the conditions which favour Communism and that is why the Abundant Life Programme was to raise the standard of the people and thereby to remove poverty and ignorance. In the committee of management there is no non-Christian at present. But the village programmes undertaken by us are in association with non-Christians. In 1952, a World Convention of the Disciples of Life was held in Australia and on their return some of the delegates passed through India. They visited the centres in Madhya Pradesh, where their Mission was working and in pursuance of the programme some of the delegates went to Takhatpur also and visited several villages including Kewta Dabri. They visited about 10 villages near Takhatpur. Some of us, who were sent by the Mission to America, have not gone on account of any allurements. I was myself educated throughout in Government Colleges and went as a delegate to England. I was not sent to America by the Mission, secured a fellowship under which I was in America for two years. The next time I visited America on the invitation from an American University to act as a visiting Professor.

There is a World Organisation of Protestant Christians known as World Council which is also related to the International Council.

To Mr. Gurbachansingh.—A delegate from India from our Churches went to Australia, where the members of Disciples from America assembled. The delegate was Dr. M. Solomon of Bilaspur. The Christian fellowship transcends all creeds, caste or nationality.

To Mr. J. P. Verma.—Mr. Renald is the treasurer for the whole of the Bilaspur district. He is an American. All previous treasurers were Americans. We get all our finances from him, as are required from time to time. The bulk of money is received from America. There is an American lady working at Takhatpur and her name is E. Shreve. She works in the women section. She is a treasurer. The money is received by her and through her we get money. Mr. McGavaran was her predecessor in office. Miss Elliot is the manager of the Burgess High School. She is an American. Miss Elliot was also Principal before going to America. Before her, Miss Ennis, who was a Canadian, was a Principal. Dr. M. Solomon, who is the Medical Superintendent of Jackson Memorial Hospital, Dr. H. H. Nicholson, who had been the Superintendent before. She works under Dr. Solomon.

I do not know what salary the American lady gets. Before she went on furlough, Dr. Solomon was working as her assistant. This arrangement was made in 1953-55. Reports of our work are sent to the Head Mission in America to the Mission Office in America. Audit of accounts of our income and expenditure is done. Our Auditor is an approved auditor. Our account in Fosterpur was not audited in Fosterpur. The Abundant Programme is confined to my area within the jurisdiction of our Mission. It is not spread all over the district mostly because of our Mission does not cover the entire district, and secondly, because this area was selected by the Mission in consultation with me. Takhatpur is the central village round which the programme is carried on.

We selected this area because some of our people who might receive the help who are living there and because it was known to us. By our people I mean to say Christians. In the paid staff there are no non-Christians. In the primary school of Fosterpur, there is non-Christian teacher. There is one American by name Salmonson who looks after the farm. He succeeded me there. The expense of the Bible School is done by the Church. I cannot say when the girl was excommunicated and for how long she has been associating with him. She was not excommunicated in my presence. Among the converts, the illiterate people are in great majority and from those classes which are known to be Satnamis and Chamars.

Ishucharan is one of the pracharaks and he has got sister by name Premibai. All audit is done at Jabalpur and every month all vouchers are sent for audit. The accounts were never audited in my presence.

The fellowship which I obtained for going to America is from Hardford Seminary Foundation which is a religious body. In America, I joined the School of Religion of the Butler University. There is no basement under the hospital but there is one under the office and it is quite open. There is a lessening of foreign control over the Churches here, and I welcome for it. But it does not mean if it implies the stopping of interchange of Christian people of other countries and if it implies mutual aid in resources and personnel, and experiences of Christian people from the world. I would welcome full control by Indian although I would have no objection to receive foreigners as guests. The Church is now entirely under control of the Indians who administer it through a committee known by the body. Out of 5,000 total membership, there are 25 Missionaries. It is possible that Missionaries are not elected. The money that comes from outside is spent in India and we administer it entirely. The foreign Missionaries are paid entirely by the Foreign Boards directly.

I have been a member of the Congress party and I was a member of the Bilaspur Congress Committee.

No. 3

Name—Shantilal Gopal.

Father's name—Janaklal Gopal.

Occupation—Medical Practitioner of Champa.

Address—Resident of Janjgir.

I am practising medicine at Champa. Janjgir is four miles from Champa. That place is of Dr. Bowman. His wife also is employed in hospital. She is an American. The head sister is by name Hislop. She is also American.

Whenever Dr. Bowman goes on furlough to America he hands over his charge to an American sister but not to Dr. Mathai who is Indian. There is a leper asylum at Champa. The Medical Officer-in-Charge of it is American by name Dr. Thesson. Before, the Superintendent of the hospital was Mr. Jenson, also an American. There is an American Missionary at Janjgir. I don't know his name. There is a lady Missionary by name Miss Birthhalter. Non-Christian patients have to pay the cost of medicines and no receipts are passed but Christian patients are treated free. The concessions which are accorded to the poor Christians is denied to the poor Hindus.

They have intimated the authorities that there is a charitable hospital and that there they can take imported medicines free of duties but they charge from patients. I have come across five or six cases in the last three or four years. I know that non-Christian patients have to pay, whereas Christians are treated free in the hospital.

I based my statement on the information received from the patients. I mean some of them and not all. That I often meet Dr. Mathai. I do not know that Dr. Bowman went two years ago. I know that he went on leave in 1942—46. Spirituous medicines and tinctures are received duty free. I do not know the source from where it comes. I do not know whether they pay the price of the medicine. To the best of my knowledge, no receipts are issued. I protested to Dr. Bowman once but he replied that there was no system of issuing receipts. The permit exempting the duties is countersigned by the Civil Surgeon. I visited Dr. Mathai at his house only once. Twice I met him at the hospital. I did not ask him as to the behaviour of Missionaries nowadays. The dead body of a Mohammedan was detained in the hospital, pending settlement of dues. But the dead body was allowed to go.

No. 4

Name—Dr. Theodore.

Caste—Christian.

Occupation—Medical Practitioner.

Address—Champa.

I carry on a Nursing Home at Champa. I am a member of Congress for the last 24 years. I was a member of the Congress Medical Mission from 1946. I was the first President of the Municipal Committee in Champa on Congress ticket. I am the senior Vice-President of Champa Municipal Committee on Congress. I am a member of the District Congress Committee at present. I have been living in Champa for the last 25 years and I know everything about Champa. I know the working of the Champa hospital and whole town. To the best of my personal knowledge, I can say that there was no discrimination made between Christian and non-Christian patients in Champa in any medical institution. At Champa hospital they issue receipts for fees charged for in-patients and also for registration when out-patient comes. It is 2 annas per head and that is charged both the communities without any discrimination. They are charged with for medicines (both). Medicines are very expensive, and the hospital charges the Christians and non-Christians equally. I am a member of the Christian Church at Champa. I was the President of the Church Conference but not now. Irrespective of whether a person is Indian or foreigner, he is elected by the conference. I was one of the conveners of

the constituent body which framed the constitution. When last time Dr. Bowman went on leave in 1952 I know that Dr. Mathai took charge of his office. I cannot say about 1942 or 1946 as I was in Army. I have not passed any medical examination but I am a registered medical practitioner. I am registered medical practitioner in Homeopathy. The Nursing Home was opened by my wife and I was the proprietor. Since 1935 my connection with the Champa is not so close. To the best of my recollection, Dr. Bowman was in charge of the hospital. I am not positive for Dr. Bowman. In 1946, Mrs. Wristler was at Jagdishpur. I have no recollection of Mrs. Wristler coming to Champa and attending the hospital in 1946. In my presence, no receipt was given to any Christian but I know receipts were issued. A Christian casually showed me his receipt. He was an indoor patient. The outdoor patients do not get any receipt for medicine for which they pay. Dr. Shantilal has business dealing with medical hospital but I have not. There are two Presidents of the Hospital Committee who act alternatively. In the constitution it is not expressly stated but it is understood. Between the two the senior man acts its President. There was no Committee when my wife was working in the hospital. The constitution is written. There are two conferences—one is Church Conference and the other is Missionary Conference. In the Missionary Conference, there are all American Missionaries and some Delegates from Indian Christians. In the Church Conference, there may be foreign members who are elected by the body of the members of the Church. It is my inference from the constitution that Dr. Mathai worked in the office of Dr. Bowman in his absence on leave. I did not see any specific order. I was never accused of any defalcation by the Christian Mandali. At the last General Elections I fought as independent candidate against all parties.

(26-7-1955)

No. 5

Name—Mukund.

Father's name—Keshao Chitale.

Caste—Brahmin.

Occupation—Advocate, Bilaspur.

Address—Bilaspur.

I started my practice in 1917, in Mungeli, and I shifted to Bilaspur in 1929. Since 1951, I am doing Chamber practice. I was Chairman of the District Council for two years and member for five years. I was for 12 years member of the Co-operative Bank and as such I had to go to village in the course of my work. The Missions in Bilaspur district run hospitals, churches and educational institutions. Besides, preaching work in village is also being done.

In course of their preaching they explain the implications of Christ and illiterate villagers slowly get an impression that Jesus Christ is the Saviour as they represent the Bible as Yissu Bhagwat, as stated by Rev. Maqbul Massih. In the month of April last I heard in the verandah of my house an Indian Christian preacher, who is an employee of the local Public Works Department, accompanied by few ladies giving a lecture in a public place near the Rest-house. He first started singing with the help of musical instrument and when people collected he started preaching in course of which he referred to the superiority of Christian religion over Hindu religion. He said that

Hindus worship many Gods and that their Gods were only stones, that in Christianity if one asked forgiveness he would be released of sins, otherwise in other religion man has to suffer the consequences of his good and bad acts. There was a crowd of about 150 persons mostly consisting of non-Christians. As I felt that obstruction to public traffic was being brought and order was being affected, I complained of this fact to the Deputy Commissioner. He criticised the lives of Ram and Krishna, in a way offensive to Hindu sentiments.

On the 15th August 1948 or 1949 two girls, students of the Mission School, came to me and said that the national flag has not been hoisted in the school building. I sent a note to the Divisional Superintendent of Education and the District Inspectress of the Schools who presumably went and settled the matter. They informed me later that the American lady Missionary in charge of the Institute interpreted the Government circular in a particular manner and, therefore, the flag was not hoisted, but when the Divisional Superintendent of Education explained to her the correct implication, the flag was hoisted.

Some of the non-Christian teachers employed in the Mission School have met me and complained to me about their non-confirmation on some grounds or other. They told me that they were not being confirmed because it would facilitate removal of them from service. In their schools, attendance at Christian Prayer at the commencement of each day is compulsory for non-Christian employees and the students. No punishment is given for non-attendance but displeasure of the authorities is incurred. This refers to the Mission High School on the Jail Road.

I am of opinion that the influx of foreign money and personnel for Missionary purposes should be stopped. I object to the foreign Missionaries being invited as guests, I have no objections to preaching by Indian Christians within limits.

To Shri J. P. Verma.—I am of opinion that preaching of religion should be within limit. I object to Christianity being preached in public places. No other religion is preached in such a way.

To Mr. A. B. Shinde.—The P. W. D. Clerk was preaching from a raised platform and, therefore, was visible to me from my verandah although several persons had surrounded him. I came to know subsequently that he was a P. W. D. employee. There was no quarrel or violence. I do not want to disclose the names of those non-Christian teachers who came and complained to me as they might be victimised by the Mission authorities. There are only three non-Christian teachers, out of whom two had come to me. Those teachers gave me information. The headmaster is an Indian Christian by name Mr. Scott. They came about a month back to complain. I did not consider it necessary to bring the complaint of non-Christian teachers to the notice of Government. I did not ask them why they were complaining.

As I do not want foreign Missionaries to come to India and preach Christianity so I would not like Indian Missionary going to foreign countries to preach Hinduism. I do not object to foreign money coming to India for purposes other than Missionary work. I had no occasion to hear preaching by the adherent of any other religion in a public place in a provocative manner.

Name—Mahant Anjordas.

Father's name—Deodas.

Caste—Satnami.

Occupation—Cultivation.

Address—Deoli, tahsil Mungeli.

I am a Mahant of Satnamis community. I am Member of the State Legislative Assembly. I am a member of the Congress party. I knew Mahant Ratiramji of Kewata-Dabri. He was my uncle, and I was frequently visiting him. There were about 15 or 20 families of Satnamis residing in the village.

About four or five years ago, I had been called by Ratiram to his village Kewta-Dabri to settle the dispute of a local Satnami who, at the instance of Christian Missionary had started eating meat and drinking liquor. This is not permissible according to the rules of our community. I do not now remember the name of that Satnami. But I along with Ratiram went to his house. The Padrisahab of Takhatpur who was a foreigner came there. In presence of all I asked him why he had taken to meat-eating and liquor to which he replied that he would continue to do so, that he would become a Christian and referring to us he said that we shall also have to become Christian. Along with that Satnami there were about ten other Satnamis who had taken to meat-eating and drinking. We threatened to ex-communicate them, on which they started abusing Ratiram and subsequently they became Christian. About four or five years after they had become Christian, Ratiram called me to the village again saying that the new converts had been threatening to assault and kill the other Satnamis unless they became Christian. I reached the village in the morning and in the afternoon the foreign Missionary from Takhatpur reached the village along with ten other persons. When I asked the converts why they were threatening others they said they have now become Christians and were not afraid of even and so would like other Satnamis to become Christians also. The foreign Missionary also requested Ratiram to become a Christian saying that there was no harm in his being converted as such. Ratiram reported the matter to the police and subsequently sent applications to the Deputy Commissioner, District Superintendent of Police and the Chief Minister. Proceedings under section 107, Criminal Procedure Code, were started against the foreign Missionary and the local converts but about that time Ratiram died. Within a year of Ratiram's death his son Madhao became a Christian. I do not know why he became a Christian. After the death of Ratiram the proceedings under section 107 were automatically terminated.

About two years ago, I had once heard Christian preaching being done under the leadership of one foreign Missionary accompanied by some Indian Christians. The preaching was started by foreign Missionary in Hindi and thus followed by the rest. In course of the entire preaching they generally used abusive language towards Hindu Gods, like Ram, Krishna, Mahadeo, etc., and spoke very little of their religion. Some references made to Hindu Gods were like these : "That Ram was not real son of Dashrath, that Krishna was a debauch having committed adultery with number of women, that Mahadeo

was a naked person giving to smoking Ganja and Bhang and therefore such Gods were of no consequence." They exhorted the audience to embrace Christianity and to achieve Salvation. They said that if they became Christian, their sons and daughters will receive education, will be appointed teachers and nurses and also get high posts, like Tahsildar and Deputy Commissioners.

The following type of reference was made in regard to the first Guru of Satnamis Guru Ghasidas.

That Guru Ghasidas on his way to Puri happened to meet a foreign Missionary at Kattak, who explained the implications of Christian religion to Ghasidas who became convict of it. That Ghasidas became a Christian and on return started his Panth, called "Satyanam Truth". A book containing a similar description has been published and widely circulated amongst the Satnamis. On such type of preaching many Satnamis have become Christians. It is not true that Mahant Ghasidas had become a Christian. He was throughout an orthodox, a Satnami Hindu. Ghasidas was born in 1720. I have heard this type of preaching at several places including some fairs.

To Mr. Gurbachansing.—Many Satnamis may be secretly drinking liquor and eating meat. At Kewta-Dabri, I saw the party of Satnamis taking liquor, etc., along with the foreign Missionary for about two to three hours. I tried to persuade them not to indulge in such vices. But they did not listen to us. Ratiram was also with me. They were exhilarated but not intoxicated. In reply to my persuasions they would talk in a hoarse voice. Besides, myself and Ratiram there was no other Satnami who had gone to talk to them. Besides talking rudely, they did not use any violence towards us. Those Satnamis, after conversion to Christianity, continue to take liquor. I did not know that the foreign Missionary taking liquor but the pracharaks who accompanied him were drinking liquor. I never had any occasion to take meals with any Christian. It is not correct that during election times I had stayed for two days with Rev. Massih at Fosterpur or taken meals with him. At the party referred to above, I had myself seen liquor bottles being used.

I do not know how exactly the proceedings under section 107 terminated after the death of Ratiram. The preaching that he heard at Dadh took place four or five years ago. I had no occasion to hear such type of preaching. I have seen the pamphlet and read it. It is stated therein that Ghasidas became a follower of Christian religion. My eyesight is spoiled and therefore, I can't point out the passage now.

I had no occasion to hear preaching done by any other religionist. To my knowledge, about a thousand Satnamis became converts after the story was circulated. I do not know how many Satnamis actually read the book containing the story of Ghasidas. Many Satnamis who are in possession of the book but have not read it. There are only about two per cent literate Satnamis. I do not know whether the Christians do any good act. When I go out on tour, Christians conceal themselves. I know Dr. Sukhnandan of Mungeli who runs an eye hospital there. He is a popular doctor but it is said that he treats only those patients who pay him his charges. I know Dr. Hiralal of Majgaon. In their preaching the Missionaries do not preach drinking. I have not read any literature on Christian religion.

No. 7

Name—Shri B. D. Sukhnandan.

Father's name—Sukhnandan.

Caste—Christian.

Occupation—Medical Superintendent of the Mission Hospital at Mungeli.

Address—Mungeli.

I am Medical Superintendent of the Mission Hospital at Mungeli. It belongs to the Disciples of Christ. I am a Fellow of the College of Physician and Surgery, Bombay. I am a graduate of Miraj Medical School. I have got Postgraduate Diploma in American University of Pensilyania.

In the calendar year 1954, 5,192 general patients and 2,685 eye-patients received treatment from this hospital. More than 80 per cent of the patients who visited hospital were non-Christians. We run a special leprosy out-door clinics at the hospital which function twice a week. In 1954, about 65 patients received continuous treatment and on each visit each patient used to be supplied free one seer of rice. We supplied free of charges spectacles to 357 eye-patients. No glasses are supplied to poor patients without discrimination of castes as majority of them were non-Christians. Three hundred and fifty-seven glasses were supplied free, from January 1954-55. They come from America. These glasses are supplied to the hospitals from America and are intended for free distribution amongst the needy. Last year, we supplied free glasses to 12 Christians and 70 Hindus. We occasionally charge Rs. 2 to Rs. 3 per pair of glasses depending upon the type of frame used as service charge to cover part of the expenditure incurred by us on payment of duty at Bombay and classification, etc., of the glasses. During the last rainy season, we did free vision testing of about 8,000 students and 134 teachers of Janapada schools in Mungeli tahsil. Practically everyone was non-Christian. We incurred an expenditure of about Rs. 693 on the staff engaged for the vision test. It was done at the instance of Janapada Sabha, Mungeli.

Last year, our Touring Eye-camps were responsible for 1,000 eye operations, in 11 Eye-camps. We incurred expenditure of about Rs. 4,500. The benefit of this service is received by the Hindus in the rural areas. Before our hospital work commences, we have a prayer, and similarly in the Eye-camps also before starting work we used to gather for prayers. We attended the prayers as well as the staff and the patients. Although we do not preach but we do explain the implications of our prayers to the effect that we are merely instruments in the hands of God and that real healing is done by God alone. Poor in-patients in the hospital are supplied free food. We do not get any grant from Government. Amongst the 120 in-patients in the hospital yesterday only five were Christians. The staff is entirely Christian, except the menials. No pracharakas are employed by the hospital. It is not a fact that discrimination is shown to Christians in our work. In making payments we charge both from Christians as well as non-Christians according to rules. It is not correct that eligible Christians are treated free, whereas non-Christians are charged. Hardly 15 per cent are paying cases in our hospital. Out-patients, visiting our hospital, are required to pay annas two per visit, irrespective of whether they are Christians or non-Christians. I have brought with me a number of receipts which are issued to out-patients when they pay annas two. Routine examination of the blood and urine, etc., and supplies of medicine to all patients is done free, the only charges being levied

annas two. We get Rs. 4,800 per year from America from the Church of Disciples, America. These are by way of donation. The total expenditure last year was about Rs. 83,000 and the income from all sources was about Rs. 79,000. Thus, we ran into a deficit of about Rs. 7,000. The figure of income does not include the grant of about Rs. 4,000 from America. Church of India gave Rs. 3,000 for the care of poor Christians. We do not receive any grant from any Hindu religious or charitable organisation. Dr. Rambo is the only foreigner and he gets salary from home. We have six doctors. We hold Christian prayers in the wards generally in the morning. No objection has so far been raised to the holding of such prayers. There are no pracharaks in Mungeli, nor any conversion.

To Shri J. P. Verma.—The final authority for accepting conditional gifts from Hindus is the Executive Committee of the Church of India. About two or three years ago the non-Christians of Mungeli and neighbouring tracts had accused us of converting people through our hospital and, therefore, we had collected figures of Christian and non-Christian patients served by us. The religion of a patient is not mentioned in our receipts. It is possible from our register to obtain information about the religion of a particular patient and it was on the basis of these records that information religionwise was collected by our staff about three years ago. My parents were Christians when I was born. Prior to conversion my father belonged to Kathia community. First time I went with private expense and second time at the expense of the Mission to America. My wife is a medical social worker in hospital. She receives her pay out of the Hospital Fund. There is a Chapel in the compound of the hospital and every member of the staff is required to conduct prayers on turn. The notes which I have with me here are on the basis on which I have made a statement are drawn from the records of the hospital. But it truly represents substance. There are portraits of Mahatma Gandhi, Nehru and religious people. Expenses on Eye-camps are incurred from separate funds which consist of contribution made through our Church in America and charitable institutions, like the Tata Church and Standard Oil Company. Accounts are audited by Chartered Accountants. The prayer is in the name of Jesus. Among the menials, there are no non-Christians except sweepers. There is no Christian at Mungeli who works as a sweeper. Neither poor Christians nor poor Hindus are charged the admission charges of annas two. Within the Mission Compound, one foreign lady (American) resides. She visits in-patients in the hospital. She visits only Christian patients, specially women. She does not preach in the ward. Dr. Rambo has opened the school and dispensary at Khuria. If a non-Christian were to offer his own prayer according to his religion, I have no objection. I visited some non-Missionary hospital in America and there also prayers are offered by the staff as well. That is the prayer for healing.

No. 8

Name—Beni Madhao.

Father's name—Ratiram.

Caste—Christian.

Age—35 years.

Address—Kewata-dabri.

I was ex-Malguzar of Kewata-dabri. I became a Christian in November 1952. I read the Bible and voluntarily became a Christian. No inducement was offered to me to become a Christian nor was any allurements held out

to me for going to America. I cannot desire of going to America as I do not know English. There are Christians in my village for the last 13 to 14 years. Before 14 years, there used to be disputes between my father Ratiram and the tenants who were not Christians then. There was a proceeding under section 107, Cr. P. C., after, there were Christians. In that proceeding were involved seven Christians and five Satnamis. My father was also included in it. The case was compounded. My father was alive, when the case was compounded. He was then an in-patient in Takhatpur hospital.

I know Mahant Anjordas. About 10 years before, he used to visit but he has not visited during the last 10 years. He had borrowed a loan of Rs. 130 from my father and when on demand he did not pay, my father filed a suit against him on account of which he did not visit. Before I became a Christian, I had on several occasions heard preaching of pracharaks. No such incident as narrated by Mahant Anjordas, about the party of Christian foreign Missionaries and Satnamis ever took place in my place. Christians forbid drinking liquor and smoking. After conversion, my name was not changed nor have I changed my dress. My living in home is exactly as it was before.

To Shri J. P. Verma.—My father Ratiram, was a Member of Legislative Council and wielding great influence. After his death, I became Christian. Even during the life-time of my father, I had been thinking of becoming a Christian, but due to respect for old man, I had to obey his instructions not to become Christian. I was first drawn towards Christianity on hearing the preaching of a blind preacher who used to visit our place about five years ago. Thereafter too many preachers keep on visiting our village. I had purchased a Hindi Bible for Rs. three, I have studied up to 4th Hindi class. I do not know how many chapters Bible contains and from what story it begins. I do not know with what story the Bible ends. I cannot recite any verse from the Bible. I do not know Lord's Prayer. Rangiya became a Christian sometime after the termination of the Second World War. When Rangiya had become Christian, the World War had not commenced. I do not know when the World War began and when ended. I was also made a party in the proceedings under section 107, Cr. P. C., which were filed before Thakur, Extra-Assistant Commissioner. Rangiya and other Christians had complained that we were committing breach of the peace. My father signed the compromise deed in the Takhatpur Hospital. The document was sent to him by the Court for signature. My father did not file a suit to recover Rs. 130 from Anjordas. It is not correct that the Church which was constructed in village two and three years prior to the death of my father was constructed on the land of Tungan. It is close to his house. Tungan does not live in that village now. The land was purchased by Rangiya from Dawang. I built a bungalow after my father's death. By bungalow, I mean a house. My second wife had also become a Christian along with me.

No. 9

Name—Tilak.

Father's name—Mansaram.

Caste—Aryasamaj.

Occupation—

Address—Chapa

About six or seven years ago my wife contacted leprosy and I took her to the Chapa Leper Asylum and admitted her there. After about three

years when I went to take her back Shri Warner, a foreign Missionary in charge of the Asylum told that she had become a Christian and that I should take her back only if I embraced Christianity. He also said (Shri Warner), that he would purchase a sewing machine for me to enable me to work as a tailor and construct the house for me after which he would send my wife and perform another marriage if I became a Christian. On account of this I became a Christian but Shri Warner did not fulfil his promise. When I realised that the promises had not been kept I told my wife to get ourselves reconverted to Hinduism but she did not agree. In consequence we had a quarrel. Shri Theodore, of Chapa, having come to know of this quarrel came to my house one day and assaulted me. The case has been started. Dr. Theodore complained to the authorities that I gave beating to my wife and hence I was arrested. Originally my caste was Teli. My caste people are not admitting me to caste.

To Rev. Gurbachansingh.—There were other persons present when Shri Warner had asked me to become a Christian before he would allow my wife to the discharge from asylum. I visited asylum twice in three years. There may be 600 to 700 patients in the asylum. I do not know how many were Christians amongst them. My baptism took place about a month after Warner had promised that on becoming a Christian a house would be built for me and a machine would be purchased. During the period of one month I was given no house, working as a labourer and Padrisaheb used to give me religious instructions. I was not at all convinced by the religious instructions given to me. But in order to get my wife and the house, etc., I agreed to become a Christian. I continued to remain a Christian for six and seven months after baptism. When I decided to give up Christianity and was removed from house I married another woman. My Christian wife does not live with me. I was never informed by the Mandali that I have been excommunicated. After assaulting me and causing injuries, Theodore took me to station-house and got me arrested. I had informed the Station-House Officer that Theodore had assaulted me and I also pointed out my injuries to him. Pannalal, Sub-Inspector, sent me to the hospital for medical examination. In the case ultimately I was bound over.

No. 10

Name—Bhakla.

Caste—Satnami.

Address—Chapa.

I was an inmate of the Mission Leper Asylum at Chapa. On being admitted, the asylum authorities took away my *Ramayan* and gave me a Bible to read. The Foreign Missionary in-charge, the pastor and the Mukadam, etc., used to tell me often to become Christian.

To Mr. Shinde.—I know reading *Ramayan* and *Bhagwat* though I did not go to school. I can read Hindi. The *Ramayan* which had contained nine Chapters including *Lav-Kush*. (He was asked to read a newspaper "Sawadhan" and he could read it.) I was an inmate five to six years. I was not discharged by the asylum actually but as I could not follow the Christian way of life of the asylum and hence could not give up my religion so I left the asylum. I left it of my own accord. I know Nanu and Thakur. I know Karibai. I came to know her after discharge of Kari. Now that

woman Kari is with me. She is my wife. I married her about five years ago. I married her after I left hospital after two months. After I was admitted into the Leper Home, my first wife left me and married another person. After two years staying in the asylum, I did not like their life.

No. 11

Names—(1) Nanu Rajdan, Issai of Chapa Ghogranala.

(2) Bartu Sukra, Issai, Chapa.

Both state as follows:

We both know Bhakla, the previous witness. Along with Bhakla, one Mst. Kari was also an inmate. It had become known that Bhakla, was carrying on illicit intimacy with Kari. Even when Bhakla was an inmate of the asylum, he had constructed a house at Ghogranala, which adjoins the asylum. The Foreign Missionary in-charge used to advice Bhakla, to behave in a proper manner, because he had his wife already living. Once, Bhakla went away on leave and did not return to asylum. According to the rules of the asylum, misbehaviour with women was not allowed. When we joined the asylum, we were not Christians; during our stay there, we became Christians. We became Christians of our own accord, and not because of any force or promise given to us by the asylum doctor. No such promises are given, or force used. When we contacted the disease, members of our family turned us out. We were received in the asylum, given proper treatment and we have been looked after by the foreign Missionaries and other Christians working there. I had purchased a Bible for one rupee (small Bible) and when we read the contents and saw the life of the Christian Missionaries we were attracted towards their religion and so became converts voluntarily. Even now we are Christians. Nanu says he nowadays stays in Ghogranala, outside the Leper Asylum. Ghogranala is a settlement of leprosy patients. In all, there may be about 700 or 800 persons. Some of them were former inmates of Chapa Leper Asylum and others are from various other asylums of the State as well as outside like Baitalpur, etc. Four or five persons out of the 800 mentioned are Christians. I left the asylum after I was declared non-infective. There are others, who have run away from their homes for some reason or the other or with women. These persons still suffer from the disease. I do not know of any special reasons. Those who are still suffering from the disease have run away from the Leper Home. Government have appointed a Doctor who gives treatment to the patients in the settlement under a tree. Such patients, who become dangerously ill, are sent to the Chapa Leper Asylum. Others are treated by the Government doctors.

To Shri J. P. Verma.—On being discharged from the Leper Home we occasionally work as paid labourer on the Mission land. My brother, Dindayal, has got a house built for me at Ghogranala. I was about 10 or 11 years old when I got the disease; I had a younger brother and no father. My mother's father took me to the Leper Asylum at Chapa and got me admitted there. Dindayal is not a Christian. Baratu lives in Leper Asylum. I am illiterate. Baratu says he is illiterate and was told about the Christian religion by the Missionaries and other pracharaks who used to come for preaching. In course of the preaching, the Sahab used to refer to Krishna, as having kept a number of wives and we used to listen. The Sahab asked Nanu,

also to become a Christian. During the time Kari was in the asylum, we could not (I Barati) know. Kari left the asylum of her own accord and she was not discharged as cured. Reading of *Ramayan* is not prohibited in the Leper Home. Many persons do read *Ramayan* although I had not actually seen them reading. Nanu, occasionally receives treatment from Leper Asylum. Mission has not helped. Prayers are held in the Leper Home and both Christian and non-Christian patients remain present.

(27-7-1955)

No. 12

Name—Jankiprasad.

Father's name—Narayan.

Occupation—Tailor.

Address—Tarbhar, Bilaspur.

I was in-patient in Pendra Sanatorium. I was on the paying bed. I was in poor financial circumstances. Dr. Thomas used to tell me if you become a Christian it would be easy for me to get free bed. In the same manner the American ladies used to tell me. The free beds used to be allotted to the Christian patients when they were vacant. After 7 months having moved through the Deputy Commissioner, I got a free bed. The American ladies used to distribute Christian tracts. Once she found me reading *Ramayan* and warned me that if I were to read *Ramayan* my health would deteriorate and that I had no right to read *Ramayan* in the hospital and that I would not get peace of mind thereby. The collective prayers are held in a week in church and those who can move about are asked to join the prayer. No Hindu is permitted to observe the Hindu festival. Ordinarily, the patients should go to bed at 9 p.m. according to rule but a month before the Christmas rehearsals of dramas are done and the patients are asked to attend them up to 11. All these dramas relate to the life of Christ.

To Mr. A. B. Shinde.—The ward in which I was living, there were 20 beds. All the 20 beds were full. In that ward, except one, all were non-Christians. They were all paying beds. I cannot say definitely whether all were paying beds. I came to know there were 40 free beds allotted by Government. Some free beds are reserved for Christians but the number I do not know. The Christian doctor said free beds are allotted under orders of Government and had asked my brother to apply to Deputy Commissioner as suggested by the Christian Doctor. I do not know what orders were passed.

I also attended the Christian dramas. To avoid the displeasure of the medical officers in-charge we were compelled to attend the dramas. Even medicine was refused some times. When the sisters would come and explain to us that because of our refusal to follow their religion such troubles would be given and therefore they would advise us to accept Christianity. This type of treatment continued till I got a free bed. I never made any complaint to the governing body. I was discharged from the Sanatorium in April 1952. I also attended some prayers in the Church. The prayers used to be in the name of Christ for the welfare of all the patients.

No. 13

Name—Nandlal Dube.

Father's name—Sunderlal Dube.

Occupation—Teacher.

Address—Sakti.

For three and half years up to 1951 I was teacher in Mission Boy's High School, Bilaspur. Prayers or Bible classes used to be held every day after roll call was taken and absentees were fined one anna. Prayers used to be in the name of Christ. In respect of pay and training Christians were preferred to non-Christians. The fees of poor Christian students was paid by the management of the different Missions. 10 per cent freeships prescribed were awarded to non-Christians. There were 4 or 5 non-Christian teachers in school and none of us was allowed to join provident fund scheme. The rules of the scheme were not supplied to me in spite of my demand. Because I got a better job I resigned. Occasionally, American missionaries used to come and deliver lectures to boys in course of which the American culture was taught. I do not know of any conversion of a non-Christian or a student of the school as a result of such activities. Prayers used to be held during the school hours and in the beginning.

To Mr. A. B. Shinde.—I came to Bilaspur as a refugee from Western Pakistan. I am not a trained teacher and I have got about 22 years teaching experience. I am now getting Rs. 105 as basic pay and Rs. 138 including dearness allowance in the Municipal Committee, Sakti, as teacher. The Mission High School classes at Chatapara were started recently, and it was not recognised. The school during winter is held at 10-45 a.m. The teaching is started at 11 o'clock as in other school. After 11 a.m. there was no prayer. Students used to assemble in their respective class-room where roll call was taken and thereafter they all proceeded to the verandah where prayer was held. One Misra, who was a teacher in the same school, joined B. T. Classes but I do not know whether his name was recommended by the school or whether he applied direct. Mr. Misra was a Hindu. Mr. James was sent from the school management for B. T.

No. 14

Name—Tularam.

Father's name—John.

Caste—Christian.

Address—Lata.

Prior to my conversion in 1947 I was a Satnami and doing cultivation and business and earning Rs. 150 per month on an average. Although I was not a Mahant I was regarded as a leader of the community. I have studied up to 2nd primary standard.

I became a Christian for the following reasons :—

(1) In the school at the time I was being treated by the teacher cruelly like an animal.

(2) I used to be addressed contemptuously as belonging to the Chamar community. That was done by the Hindu teacher. In my childhood I used to hear from the elders of my community that Satnami belonged to a

distant community from Hindus and that instead of uttering the name of Ram they should utter Satnam. But in actual practice I found that all customs and manners exhibit the same as those of Hindus but we Satnamis were being treated badly and not given equal status. I, therefore, felt that I could not become a Hindu. I, therefore, started enquiries about other religions and wanted to know something about Islam but as the books were in Urdu I could not read. I also tried to gather information of Kabir Panthi but that sect did not appeal to me. Once I had gone to Takhatpur market where copies of Hindi Bible were being sold. I purchased one book and studied it for one year. One important feature influenced my mind, namely, that it preached social equality amongst all men. When I had further gone towards this religion I sent round verbal intimation to my community members saying that I propose to embrace Christianity at a subsequent day and if they could point out a better way of life in my own faith they should attend and convince me accordingly. No foreign or Indian Missionary ever gave me any allurements or promise or temptation of material gain to induce me to embrace Christianity. At present, I am working as a Pastor in Christian community in and round my village. I receive Rs. 82 per month as salary, paid to me by our Christian Mandali only (by disciples of Christ Church). There are 4 pracharaks within a radius of 6 miles. In course of my preaching neither I nor my other pracharaks ever criticised Hindu religion. Before I became a Christian although I had respect for the Hindu religion I understood that religion encourages caste and status and the teachings there made Hindus treat Satnamis in the manner described above. These aspects of that religion I did not like. From the behaviour of the Hindus I understood that their religion must be teaching like that. When I do the preaching now I do not tell the circumstances in which I became a Christian.

To the Committee.—In my preaching I do not compare the Satnami religion. After I became a convert about 150 more Satnamis embraced Christianity. Satnamis who come in contact with us compare our way of life after Christianity with their own and those who are impressed express their intention of becoming Christians. After the intention is expressed religious instructions are given for a period ranging from 3 months to 6 months at the end of which it is decided whether he voluntarily and sincerely wishes to become a Christian or not. Only when we are convinced the baptism takes place. No individual is given religious instruction or baptism unless his wife also attends instructions along with him. Therefore, conversion of husband and wife takes place together. As regards their minor children they are treated as Christians but are not baptised unless they attain majority. I did not know either Brahmasamaj or Aryasamaj. I assumed the name of Tularam Paul. I never heard people preaching that Ghasidas ever embraced Christianity. Ordinarily, names are not changed on Baptism. Paul has been only added to my name but my name is not changed. I have not been trained as pastor, nor as a pracharak.

To Shri J. P. Verma.—There is a committee constituted to manage the church at my place during the last 3 years. Rev. Maqbul Massih is the President of the Committee. Mr. Philip Sahadeo is the Treasurer. There is a Joint Secretary but I do not know his name. The Church Mandali is known as Christ Mandali and it has got its constitution in writing. The centre of my Mandali is at Takhatpur, under which are comprised Jarhagaon, Lata and other villages. That Mandali owns at Jarhagaon,

schools, hospital, fields, etc., and land. I do not know the source of the money, which is required for managing of all the expenses. I am a preacher since 1953. Then I at once became a circle preacher. In 1935-36. I had started a case of adultery against a Satnami of Sonbandha. It is not true that the Padri of Takhatpur helped me in that litigation, and went to the other Satnami's house and forcibly got her. It is not also true that I became a Christian on account of this help. I divorced my wife because she would not agree to become Christian with me. My second wife agreed to become Christian and is with me. I have got 7 children, my daughter is a trained teacher and is in service and one son is pracharak and others are being educated in Mission schools. I bear their expenses. A Christian of Pithora village has written a booklet on the life of Guru Ghasidas. I have read that book known as Satnam.

No. 15

Name—Tungan.

Father's name—Vishram.

Caste—Satnami.

Age—35 years.

Residence—Bhilai.

I had land at Kewtadabri where I resided before I came to Bhilai. Rangya's house in Kewtadabri adjoins mine. The Christian Missionaries of Takhatpur used to visit his house and partake of meat and liquor. I objected to the same because it is not allowed in our community. Mahant Ratiram also objected to this several times but the Missionary nor Rangya listened to them. This went on for nearly a year when Ratiram told Rangya and others that they would be ex-communicated. Within a day or two they became Christians. This happened about 5 or 6 years ago. Prior to this there was no Christian in that village. Mahant Anjordan used to visit our village on several occasions when Ratiram was alive. He attended the funeral and death ceremonies of Ratiram. Rangya and others used to quarrel with me and threatened me to become Christian. Myself and one more Ratiram were the only non-Christians Satnami left in the village. Because of their quarrels in the village I had to leave that village and take up shelter in the neighbouring village. On the site of my land they have constructed a church and have also taken possession of my other land. I had no quarrel with Ratiram.

To Rev. Maqbul Massih.—I do not know whether Ratiram had filed a suit against my brother under section 500, I. P. C., nor did I know if Ratiram had forcibly taken manure from my brother's place, in regard to the suit regarding the possession of my land by the Missionaries. I had filed a case before the Naya Panchayat but it was dismissed with cost. I do not know whether I was required to pay the cost. After I left the village I continued to be in possession of my house site where I used to tie my cattle. It is not correct that the then Malguzar had taken possession of that site. I had seen a foreign Missionary visiting Rangya's house often but I did not see him taking liquor there.

No. 16

Name—G. N. James.

Father's name—N. G. James.

Occupation—Private business.

Residence—Bilaspur.

I am a member of Independent Church of Christ, which has no connection with the Mission. I have also started a church in the Railway Colony of English-speaking people. When I came to know of the visit of the Committee to Bilaspur, I made enquiries regarding the harassment of Christians by Government officials. Five persons gave me information which was given in writing and I filed copies thereof. The originals are with Rev. Massih. I got complaints from Christian friends being harassed by Government. I asked them to get the statements of those persons who were harassed. I asked them to give and that in case they gave them the original statements should be given to Rev. Massih and that a copy be sent to me. I got the copy from Mr. Massih. Mr. Massih gave both the copies, the original and the copy. I returned the original to Mr. Massih and kept the copy. In the copies there are neither the details nor the persons harassed.

No. 17

Name—Jhangul.

Father's name—Tularam.

Caste—Satnami.

Residence—Chapa.

Four-five years ago I had taken my younger brother to Dr. Rambo of the Mission Hospital, Mungeli. Dr. Rambo said that I would have to spend a huge amount on the treatment of my brother and when I expressed my inability to bear that much expenditure Dr. Rambo said that my brother should become a Christian and then he would be treated and cured early. I got my brother Jhadu admitted into the hospital and went home to arrange for funds. When I returned after 2-3 days my brother Jhadu told me that he had become a Christian. He is still a Christian.

To Rev. Maqbul Massih.—When I took my brother, he was not dangerously ill.

No. 18

Name—Jiwarakhan.

Father's name—Siria.

Caste—Sarathi.

Residence—Mungeli.

About seven years my cousin Pakla contacted leprosy and so I took him to Mungeli Hospital and showed him to Dr. Hiralal who is a Christian. After Hiralal said that my brother and his son became a Christian, Pakla would be given treatment free for leprosy. We did not agree and so I came back. I brought Pakla also with me. He was taken subsequently in my absence to Baitalpur Mission Home and when I went to the Leper Home I was informed that my cousin had embraced Christianity together with his son. They continue to be Christians even now.

To Rev. Massih.—At that time leprosy patients used to be treated at Mungeli. There was no separate Leper Home at Mungeli. Leprosy patients used to go to Mungeli Hospital to enquire about admissions into the Baitalpur Leper Home. I did not know then there was a nearer Leper Home at Jarhagaon than at Baitalpur. Pakla is dead and his son is working at Bilaspur. I have not met him for 3-4 years.

No. 19

Name—Ramashankar.

Father's name—Baldeoprasad

Occupation—Cultivator.

Address—Takhatpur.

I am member of Takhatpur Gram Panchayat and Nyaya Panchayat. I am Mandaleshwar of Congress. I was canvassing for Congress candidate for the general elections. When I approached the members of the Christian community for vote they said that they would be guided by Father McGavaran. When I approached him he said that the Christian would vote for the Congress because it is our policy to support the Government in power that the Christians would vote for the candidate according to his instruction. I had taken Kodu Sarnami to the Leper Asylum at Jathagaon and requested McGavaran to admit him in the hospital. He said that he would admit him if he became a Christian. In 1953, I had taken a cholera patient to the Mission Hospital at Takhatpur. The patient's name was Ambikaprasad. The Lady Dr. in charge by name Mrs. Lal said that she would not admit the patient unless he embraced the Christianity as the hospital is meant for Christians only. I was at Mungeli. I was living at Mungeli off and on and visiting Mungeli Hospital for nearly eight months. There, I came to know that while the hospital authorities levied charges from every Hindu, rich or poor, and they did not charge the Christians whether rich or poor. An American lady used to often visit the hospital, meet the patients asking them to pray in the name of Lord Jesus for their recovery and that they should become Christians. In 1951, there was an extensive fire in the village Jharonga. Tahsildar and Thanedar and other officers appeared on the scene as also Rev. McGavaran had come. As the people assembled there, Rev. McGavaran addressed them that if the people become Christians they would readily receive help from the Mission and America. Sub-Inspector Shri Sharma was present at that time. McGavaran said that he would give help ten times as much as Government would give. I heard these words myself.

To Mr. Shinde.—There are more than 100 voters in Takhatpur. I know that McGavaran was the head of the Mission. I approached him after having the Christian population of Bandha, Guma and Sonbandha and Takhatpur. From all places, they said that they would vote according to the advice of McGavaran. I have passed Middle School Examination. I do not know that cholera patient is not admitted into the hospital. Although I knew that there were Hindu patients admitted into the hospital I was surprised to find that the hospital was meant for merely Christians. As I took her words and believed her, I took away the patient. I do not know whether there are any Hindus in the Jarhagaon Leprosy Hospital.

No. 20

Name—Bajrangprasad Murarka.
Father's name—Badrinarayan Prasad.
Caste—Hindu.
Occupation—Doctor.
Residence—Bilaspur.

I am Provincial Secretary of All-India Licentiate Practitioners. I am a Medical Practitioner at Bilaspur. I am filing certified copy of statement of P.W. 3 in a case before the Magistrate, First Class, and three pamphlets entitled "Satyanami Panth", "Satguru Khoj", and "Chandralila Sadhunika Wrutant"

No. 21

Name—M. M. Scott.
Father's name—H. Scott.
Caste—Christian.
Occupation—Headmaster of Mission High School.
Residence—Bilaspur.

I am Headmaster, Mission High School, Bilaspur. Our school opens in winter at 10-50 a.m. and the classes start at 11 a.m. Attendance is taken when the classes start. Prayers are not compulsory for anyone in school and it is not correct that attendance is taken before prayer. Absentees are not fined anna one for absence in prayers. At present, we have five non-Christian members of the staff and during 1948 to 1951 the number was six. The scales of pay for Christian as well as non-Christian teachers are the same and it is not true that we give different scales to non-Christian teachers. Out of the non-Christian teachers, three are confirmed. We have a provident fund scheme which is open to all members of the staff including the temporary one. On 22nd October 1954, two non-Christian teachers were asked to become subscribers for this fund but they refused to subscribe. I have a written letter to them. Nandlal was a teacher in the school under me for one year. During that time he did not apply for joining provident fund scheme, 1950-51. He got an increment from Rs. 80 to Rs. 85 in my time during 1951. There are no Christian teachers in other educational institutions of Bilaspur. We have no Bible classes. Only Moral Classes are held between 10-50 a.m. and 11 a.m. After the moral lessons, we have prayer. Moral instructions are given both by Christian as well as non-Christian teachers. Prayer is held by the Christians. Except those students who come to school late, all others attend the Moral Classes and the Prayer. It is absolutely false that students first gather in the respective class-room, attendance taken and then are required to assemble in the verandah for moral instruction and prayer.

To Shri J. P. Verma.—There are Christian teachers in Municipal schools.

No. 22

Name—Mahipatsingh.
Farther's name—Sarvasukhsingh Kshatriya.
Address—Pendra.

I am in the employ of the ex-Zamindar Pendra. In 1948, I visited village Karhani, in connection with my work. There a group of students saluted me by saying "Bhandagi". I asked them whether they were Hindus or not and

told them to utter the name of Ram while offering salutation. They had informed me that their Christian teacher in school had taught them to say Bandagi and not Jay Ramji. A few days later I was told that those boys were dismissed from the school because they started saying Jairamjiki.

To Mr. Shinde.—The school in the village was a Christian school. I told them to offer Jairamjiki, because Bandagi was not a Hindu form of salutation. When the teacher rusticated the boys I requested the teacher not to do so. The whole school was closed that day.

No. 23

Name—Shioprasad Ojha.

Father's name—Ramkishore.

Occupation—Grain business.

Caste—Hindu.

Address—Mungeli.

In 1948 I was Secretary of the Mungeli Town Congress Committee. I am now a member. The Pastor by name S. L. Ramju had sent me a complaint regarding the prayer congregation to be held to mourn the death of Gandhiji. He sent it to me in my capacity as the Secretary of the Congress Committee. There was a meeting in the Church which was attended by many persons including Lal, Maqbul Massih and others. At that meeting these people used disrespectful words about Gandhiji. That is how it was complained to me. I made an enquiry. I found that the utterance of these disrespectful words to be correct, after enquiry. The Minister of the Church by name Ramju was dismissed because he made report to the Congress Committee and Police. I file the pastor's report as well as my enquiry report.

Rev. Maqbul Massih.—Disciplinary action was taken by the Congress on me. Now I again joined Congress.

No. 24

Name—Sadaram.

Father's name—Kejha.

Caste—Satnami.

Address—Talam.

About 10 years ago at the instance of a foreign Missionary and other pracharak of Fosterpur village I had embraced Christianity. They had told me that if I became a Christian they would give me English education, would purchase land for me and get me married. So I became a Christian. I remained a Christian for four months but the promises given were not fulfilled. I, therefore, came back to my own religion.

To Mr. A. B. Shinde.—If someone were to tempt me with money, etc., now to become a Muslim I won't change my religion as now I am a grown-up person. When I became a Christian I was young lad of 14 years.

Before I went to War, I was 22 years.

No. 25

Name—Kalamprasad.
Father's name—Gaokaranprasad.
Caste—Satnami.
Age—45.
Address—Fosterpur (Nagopahali).

I am Patel of Nagopahali. There is a well in the village which was being used by all. That is adjacent to the main road. Rev. Solomanson, a Missionary (American Missionary), prohibited people from using the well and put a fencing. When I protested on behalf of the public he said that he was not bound by the Indian laws. Then we applied to the Tahsildar for this. On enquiry Solomanson was fined Rs. 30. I file a copy of application and order.

No. 26

Name—Odhoji Gujrathi.
Caste—Mistri.
Address—Pendra Road.

About three or four years ago I had taken up carpenter's work at Pendra where I was running a furniture shop. I came in contact with a Christian girl who was studying in the Suman Khetan Christian School. I felt attracted towards her and she used to take me to her residence where her widowed mother lived. Her widowed mother and the pracharaks several times asked me to become a Christian and said if I embraced Christianity I would get married to that girl and then property would also be given to me. I refused to become a convert and left Pendra village. I shifted to Katni, where the girl came to me after about three months and started living with me as my mistress. After two years later I came to Pendra Road and lived in the house of my mistress's mother. I had come for the treatment of leg ailment. There also the pastor and the other pracharak used to visit my room and objected to the photographs of Hindu gods and deities hung there. They spoke contemptuously of those Gods and deities. On 25th August 1954, the Christians of Jyotipur assaulted me and used violence against me. They removed Rs. 200 from my person. Apprehending further danger I shifted to village Pendra Road from Jyotipur. I had reported the matter to the police but after four months I was informed that the final report had been sent.

To Mr. A. B. Shinde.—She was not a Suman Khetan Boarder.

No. 27

(29-7-1955)

Name—Ramkrishna Pande.
Father's name—Kunjbihari Lal Pande.
Occupation—Journalist.
Address—Bilaspur.

I am a Journalist for the last 15 years. I have information concerning the activities of Christian Missionaries in the Bilaspur district. I have already submitted memorandum before the committee. In the year 1948-49, an agitation had been started at the instance of Missionaries of Korba amongst the local inhabitants of Korba Zamindari on account of which general defiance

of authorities prevailed. A process server was assaulted and during an enquiry the police had to open fire. Case had been started against the Korba Jamindari people and when I gave information to the police that the local report had been at the instigation by the Missionaries of Korba. The case was withdrawn. The Missionaries were P. H. Kolhajhar and Paul Evangel. They were foreign American Missionaries working in the area.

To Mr. A. B. Shinde.—The information about the part played by the foreign Missionaries in this incident had been given to me in writing. The Missionaries told the people that they had become rulers of that area and could recover taxes from outside the people who come. The people were Hindus, i.e., Scheduled Tribes.

*Statements made before the Christian Missionary Activities
Enquiry Committee.*

RAIGARH

(28-7-1955)

No. 1

Name—Shankardatta Shastri.

Father's name—Rambadan Misra

Caste—Brahmin.

Age—45 years.

Address—Dharamjaigarh.

I am the Rajpurohit of the Dharamjaigarh Raj. For services rendered to the Raj family, our family was granted two villages *Mafi* named Amli Digra and Sarasmar (Lakshmipur). These villages were originally inhabited by Uraons and other Adivasis. Till 1939, there was no Christian in these villages.

One Bulchu Uraon had taken up residence in our village from Mangarpur. He wanted financial help to put up an embankment in a neighbouring village, but I objected and asked him to have an embankment in the village in which he resided. He, therefore, left the village and took up residence at Ludeg. He complained to the foreign Missionary Padri at Ludeg and one day the Padri came to our village and asked me why I was troubling Bulchu and others by not allowing them money for putting up an embankment. He also said that he would advance loan and help Uraons for the embankment. The Padri was a foreigner and had a beard. I do not know his name. Money was advanced to Bulchu in consequence of which he and his family were made Christians. I know that he had been made a Christian because of the loan advanced to him as it has become an open secret in the area that foreign Missionaries make converts by advancing such loans. After Bulchu's conversion, foreign Missionaries started visiting our village regularly. After some time it was widely circulated that Christians were not troubled by ghosts, etc. As a result of their efforts almost the entire village of Lakshmipur (Saras) was converted to Christianity. At that time the then Ruler of Dharamjaigarh was a minor and the Estate was under superintendence. When the Ruler assumed *Gaddi*, I complained to him about the manner in which the whole village and other villages had been converted. I do not know whether any

enquiry was made but after some time an Act was passed which prevented change of faith induced by force, fraud, promises, etc. This Act was widely notified and entries in the Wajib-ul-urj was made.

Although I had no occasion personally to hear a foreign Missionary preaching, I have several times heard the preachings of Indian Missionary. They say that the rule of foreigner would again be spread in India and, therefore, people should not be afraid of becoming Christians. I too worship Hindu Gods and Goddesses and pamphlets containing contemptuous references to Hindu beliefs and religion, are widely circulated. I have seen foreign Missionaries, their families as well as Indian Missionaries distributing such leaflets in fairs, etc.

To Mr. A. B. Shiude, - Bulchu was not given any money by the Missionaries in my presence. It is my inference because he was demanding money from me. I was not present at the time of Bulchu's conversion but I know he and his family had become Christians, and had seen them living like a Christian. After Bulchu and because of him others also became Christians. They were all Uraons. Although I did not know the exact amount advanced to each, I know certain that all the people who were converted had been given money. I have knowledge that these Missionaries advanced loans to Uraons and when they are not in a position to repay on account of mounting heavy interest they are asked to become Christians and told that the amount would not be recovered. They thus become Christians. They hide the facts. When I asked some of the converts whether they receive the monetary help they would continue and reply in the negative. "Sadgurukhoj" besides "Chandra kalasadhuni Wrutant" are some of the pamphlets which are distributed. I have some in my possession but have not brought here today.

No. 2

Name—Dharamdeo Tripathi.

Father's name—Ramaotar Tripathi

Address—Sureshpur.

Age—42 years.

I work as a Purohit for about 35 villages around Pathalgaon. I am a cultivator also. In course of my visits to villages people had come and told me about the activities of Christians and Christian Missionaries. I had been told by them that they became Christians because they had borrowed money from the Missionaries which they could not repay. Others had told me that it is being preached that foreign rule would again be established in India. At village Baniagaon and certain other villages, a big gathering of foreign and Indian Missionaries was held in course of which a red liquid was circulated amongst the audience of Uraons who tasted it. According to Uraon customs, food prepared by non-Uraons is not permitted.

I have also heard prayers held in Churches. Although I have not gone inside, I have heard prayers, etc., from near distance. Shouts of "Jharkhand ki Jai" are uttered along with "Prabhu ki Jai", and pamphlets advocating Jharkhand are also distributed. I have heard this in various churches 5 to 7 times last year. I heard this in the churches of Pathalgaon, Baniagaon, Ludeg and Mahadeodang. I cannot name the Mission to which these churches belong.

To Mr. A. B. Shinde.—They say that “this is Hindu raj and if we get majority, our own raj will rule”. “Jharkhand ki Jai” is uttered inside churches and also outside when meetings are held. I am in possession of pamphlets about Jharkhand. They were distributed by the Christians. All Christians support the demand for Jharkhand. I have not brought them with me but I can produce them. Their propaganda is that this is Hindu Raj and they would like to have an independent state of Christian Uraons and they go on instigating the Christian Uraons also. I have myself heard foreign Missionaries also making propaganda for Jharkhand in this manner. I did not give any counter-lecture.

No. 3

Name—Hisamuddin Siddiqui.

Father's name—Taj Muhammad.

Address—Ludeg.

I am Chairman, Hindu Scheduled Caste and Tribes Welfare Organization; this institution has been started only recently but I am doing social work for the last twenty years or so. In the year 1933-34, grain prices had gone down considerably and people had become very poor; land revenue had to be recovered by force. Taking advantage of this situation, Father Galaghar, a foreign Missionary, belonging to the Roman Catholic Mission of Tapkara, sent word to all people in the former State of Udaipur that those who wanted money could borrow the same from the Mission authorities. As a result of this widespread offer, several persons of Udaipur State went to Tapkara in the hope of getting monetary assistance. Seventy or eighty persons of village Ludeg had gone for the loans; on return, they informed me that they were given varying loans on condition that they would become Christians. The people who went were mostly Uraons although some of other community had also gone; those who had been given loans were asked to remove their *Choti*. I had heard of the experience of Christian converts in Jashpur State and, therefore, felt alarmed at this widespread conversions of Uraons on promise of loans, etc. I, therefore, called a gathering of elders and told them the danger of large number of Uraons becoming Christians. We presented an application to Murphy, I.C.S., who was then the Political Agent stating that conversions were being purchased. Murphy visited Ludeg and conducted an enquiry. Nearly six or seven persons deposed before him that they got money from the Missionaries and so became Christians and there were some who said that because they did not agree to become Christians they were not given loans. Murphy was also a Roman Catholic and the Mission at Tapkara which had organised this was also a Roman Catholic Mission. When Murphy was convinced of the truth of our allegations, Father Galaghar was transferred to some other Mission. Activities of that Mission were prohibited in Dharamjaigarh State. It was also ordered that foreign Missionaries would not enter the State without permission of the Government and would not stay for more than 48 hours. After these orders were passed, the Christian authorities were ready to open the schools, etc., in villages situated on the border of Udaipur State but within the Jashpur State territory. Those persons of Udaipur State who had borrowed loans from the foreign Missionaries at Tapkara sent their children to such schools. Missionaries continued

to visit villages in Udaipur State after permission to take part in the funeral ceremony, etc., and those occasions they did propaganda and advanced loans. They also used to attend patients who were seriously ill.

When the Udaipur State was merged with Madhya Pradesh, Rev. Tigga of Jashpur entered Udaipur and remained there in defiance of the previous orders. As the previous orders had not been cancelled, Rev. Tigga was arrested and was in confinement for seven days. When the previous Act and Orders passed were repealed, the activities of Missionaries were expanded. A bungalow constructed in Ludeg, distribution of milk prepared out of imported powder was started and money-lending continued. The old methods of preaching and making converts were continued. As a result thereof there was a large number of conversions soon after integration, although in the last two years, the numbers have gone down. Foreign Missionaries of the Roman Catholic Mission act as their recruiting agents for tea gardens in Andaman and Assam and also for timber sawing in Andaman. Some Christian families were sent and on return after a year or so, they brought good and attractive articles and clothes. On seeing that their Uraon relatives naturally enquired of them how they could obtain those articles and were told to become Christians. They were told that unless they became Christians the foreign Missionaries would not send them.

On 25-10-1954, a big procession of Christians was taken out in village Ludeg and it was given out that a reception for the visit of the Dutch Ambassador to Ludeg was being arranged. The procession went to the Church, and I was also present there. As I did not see any Government officer present, I wanted to verify the information about the Ambassador or his visit, and was told that an Ambassador of Holland had arrived. Lectures were delivered and the foreign visitor also delivered the lecture. The Cardinal and other foreign Missionaries also delivered lecture. The topic was "Jharkhand". The foreign Missionary said that the Uraons should unite and demand a separate Jharkhand province as in the present set-up no justice was being done and they suffered from various difficulties in recruitment in services, etc. On behalf of Patel of Ludeg, I have been entrusted with the job of making entries in the village book of visitors statistics. In that book names and addresses of outside visitors have also to be entered. I sent the book to the Missionary in charge, Ludeg Mission, with a request to enter the names and addresses of all the visitors and return it after entering the names of three foreigners whereas six persons had come. I, therefore, wrote a letter to him requesting that the names and addresses given be also entered and details about the Dutch Ambassador whose visit had been publicised be entered. On my written request, Father Cardinal endorsed as follows:—

"These persons enjoy diplomatic immunity which is admitted by all Governments".

This endorsement was not signed by him. The matter was reported to the higher authorities and I have sent the originals to them. I file the pamphlet as "Jharkhand Git".

To Mr. A. B. Shinde.—I do not know whether Muslims are Ahile-Kitab (believing in the same book). I have my own cultivation and do social work in an honorary capacity. Islam makes no restrictions about dress. When the Committee toured Udaipur State last year I could not appear being ill. I have submitted a reply to the Questionnaire.

No. 4

Name—Hiradhandas.

Father's name—Ujardandas Panka of Ludeg.

Last year, I constructed a house in Bade Gontiapara of Ludeg. Formerly, I was living in another *para*. This new construction adjoins that of Karlu's, a Christian. When I started construction he asked me not to do so and said if I built up a house in that locality I would have to become Christian. I did not listen to and since then I am being troubled in every way. My new house is on my own land.

I reported the matter to the Police and a case has been started against Padri Cardinal and six other Christians. The case is pending.

No. 5

Name—Vidyadhar Khuntiya.

Father's name—Pitabal Khuntiya.

Address—Ludeg.

During the depression of 1933-34, a foreign Missionary of Tapkara called number of villagers of my village, advanced loans to them, cut their *Chotis* and converted them as Christians. After intergration Rev. Tigga in defiance of the existing order visited Ludeg and on my report he was prosecuted and sentenced. When the old laws were repealed Missionary Activities in Udaipur were expanded considerably. The Christian Missionaries of Ludeg carry on propaganda in favour of Jharkhand.

Immediately after the merger of the States with Madhya Pradesh, the demand for Jharkhand was intensified. I was Vice-President of the District Congress Committee, Udaipur. Reports were given to me that 300 families of non-Christians from Jashpur area left their original villages because of threats given by the Missionaries that on Jharkhand being established they would either have to become Christians or lose their property. I was also informed that 150 such families left the Jashpur area and settled in Udaipur and 300 from Surguja. The result of my enquiries was communicated to the higher authorities and official enquiry was also made. The Chief Minister of Madhya Pradesh himself toured that area. At Kunkuri Camp, black flags were shown to the Chief Minister by the Christians. I was not present at the time.

No. 6

Name—Ghunu.

Father's name—Pillai.

Caste—Uraon.

Address—Ludeg.

Several years ago I had borrowed Rs. 6 from a foreign Missionary of Tapkara. He would not give the loan, unless I got my *Choti* cut. I became a Christian. I became a Christian and got Rs. 6. The next year I repaid Rs. 12 including interest and became a Uraon again. When I was reconverted, Karlus, Christian teacher, Ludeg, started harassing me in many ways. He was always asking me to become a Christian and to send my

children to the Christian school. When I did not agree Karlus said that he would falsely involve me in a case and get me imprisoned. Last year, I was falsely implicated in a case by Karlus but fortunately I was acquitted. I had to incur an expenditure.

To Mr. A. B. Shinde.—It was about 15 years ago that a loan of Rs. 6 was given to me.

No. 7

Name—Ratanram Yadao.

Father's name—Bhagatram Yadao Mahakut.

Address—Illah, P.O. Pathalgaon (Udaipur).

In 1948 soon after the merger of the former States in Madhya Pradesh, an agitation had been started by the Missionaries of Ranchi and Jashpur and that Jashpur and Udaipur States should merge with Bihar. Meetings used to be held and I had attended one of such meetings at Jashpur. It was addressed by Joel Lakra and also by some foreign Missionaries of Ranchi, Gholeng and other places. Lakra and the foreign Missionaries told the audience that their demand for the merger of Jashpur and Udaipur with Bihar should be made.

Foreign Missionaries act as recruiting agents and I know of some instances in which Uraons had been recruited and sent to Assam. I once met Father D'Souza, a foreign Missionary, to request him not to send Punaram, a relation of mine, but I was threatened and asked to go back by the foreign Missionary. Punaram has not yet come back from Assam.

I am at present Vice-President of the Tahsil Congress Committee, Udaipur, and a Janapada member. I visit several villages where we have our schools. Christians do not send their children to our schools.

I have in my possession today a few receipts of loan transactions and I am filing them.

No. 8

Name—Rathoram.

Father's name—Kesbo.

Address—Mahakul, Kudekelagharjiya.

I am patel of Kudekela. About 2 years ago the Christian Missionaries of the village had encroached on land and constructed a church. I reported the matter to the Revenue authority and they were asked to dismantle it. The foreign Missionary of Ludeg came to my house, entered my verandah and gave various threats to me for having reported the matter. A few months after demolition of the church the Missionaries have again taken possession of the land. I have informed the Revenue Inspector with the map prepared.

No. 9

Name—Sadhuram Agarwal.

Father's name—Parmanand Agarwal.

Address—Pathalgaon.

No. 10

Name—Manghuram Dundhalram.

Residence—Reda.

About 8 or 9 years ago some members of my family had become Christian. Although they were persuading me also to embrace Christianity, I did not agree. The foreign Missionary in that area always told me that if I became a Christian I would get a literate wife and that he would appoint me a pracharak of the area. On account of this promise, I became Christian and I was appointed pracharak. Then I was married with the Christian girl. I worked as pracharak for 2 years, and then got myself reconverted. After I got myself reconverted, my wife ran away from my house. I repaid the debt incurred by my father from the foreign Missionary at Tapkara. Father Bulkans and Michel Munsu and others come to me and tell me that foreign rule will soon be established in India and therefore I will be severely punished. I did not become a Christian again. Those Uraons who had become Christians as a result of my preaching were reconverted after I became a Hindu.

To Mr. A. B. Shindhe.—When I was a pracharak I used to tell other Uraons that by becoming Christians they would become better citizens, better educated and will follow a good religion.

No. 11

Name—Majhiram.

Father's name—Hamira.

Caste—Uraon.

Residence—Tilanga.

There are about 20 families of Christians in my village. Foreign and Indian Missionaries come to this village for preaching. They tell us that their rule will soon be established and that we will get other advantages if we became Christians.

To Mr. A. B. Shinde.—I know that the present Government is Congress Government.

No. 12

Name—Ganjhuram.

Father's name—Kayaluram.

Caste—Uraon.

Residence—Mudekela.

Last year about 10 or 15 Christians of 4 or 5 neighbouring villages came to my village and asked me to call a meeting and to advise the people to become Christians. They told me that they had been sent by the Padrisahab to tell the villagers to become Christians otherwise they will not be allowed to remain in village. They also threatened to dismiss me from my office of Patel.

No. 13

Name—Shrimati Raju.

Husband's name—Ramsairam.

Residence—Ludeg.

I was one of the two wives of Rasai. Bharatsai, my step son, had become a Christian. Ramsai turned him out of the house and gave him property, as his share. Ramsai died before 4 years. Bharatsai took me to the bungalow of the Padri. He is a foreign Missionary. The Father asked me to get converted to Christianity but I refused. On my return to house, Bharatsai asked me to turn out of the house. Then he cut away my crops and removed. He does so even now. He is harassing me by ploughing my crop. As he does not allow me to cultivate my field, I maintain myself by labour.

No. 14

Name—Soma.

Father's name—Goti.

Caste—Uraon.

Age—45.

Residence—Sahaspur.

About 10 years ago I became converted to Christianity. A foreign Missionary Padri of Tapkara told me that on my conversion my children would be educated and that I would be happier. I could not attend the Church for 2 months about 4 years ago. When I went to cultivate my field with my brother he was attacked by four Christians. They also beat me. They discharged an arrow at me as a result of which I sustained an injury on my back. My brother was in the hospital for 21 days and I for 8 days. Our assailants were prosecuted and convicted and sentenced to imprisonment. Then the foreign Padrisab had come to me to induce me to become Christian. Father said that it was my choice to become Christian or not.

To Mr. Shinde.—I remained as Christian for 10 years. I was a Hindu at the time of the assault. I did not like to continue as Christian.

No. 15

Name—Somraram.

Father's name—Agnuram.

Caste—Uraon.

Age—29.

Residence—Mouza Barjore.

In my village there are 20 Christian families and 8 Hindu families. I am a Hindu when the Hindus were celebrating the festival of "Karama"; the Christians objected to it. They uprooted the tree round which the people were dancing and performing *puja*. They asked us to have the "Karmas" performed elsewhere, i.e., somewhere outside the village. We tried to argue with them saying that it was our ancient custom and our forefathers were observing it from old times. As we did not show any resentment there was no occasion for breach of peace. We replanted the uprooted branch of the tree, and danced round the tree, at the same place.

To Mr. A. B. Shinde.—The Christian residents of the village had embraced Christianity 10 years ago. At their instance the “Karma” was stopped until 1954 when we resumed it and when there was a dispute. This year we had performed the “Karma” at the same place.

No. 16

Name—Budhu.

Father's name—Lohra.

Age—45.

Residence—Tilanga.

About 15 or 16 years ago a foreign Padri had come to my village and induced my father to go to Tapkara. He got converted to Christianity there and brought Rs. 12 from the Missionary. After my father's death which was about 6 years later I returned the amount. My father had repaid Rs. 6 and a balance of Rs. 6 left but I had to pay to Rs. 12. My deceased brother's daughter was living with me and I was supporting her. My brother and his wife were Christians. I arranged the marriage of my brother's daughter with a Hindu boy. Hearing this, foreign Missionary and pracharaks came and scolded me asking me not to give the girl to a Hindu. She could only be given to Christian. The girl was married to a Hindu and I was inflicted a penalty of Rs. 40 by the Christians. I could not pay the amount so they removed my bullocks. They also demanded their panchayat fees and in lieu of that they removed two of my goats.

No. 17

Name—Dhupsahai.

Father's name—Gunda.

Caste—Uraon.

Residence—Redegaon.

About 10 years ago the foreign Missionary and his Munshi came to my village and said that those who are in need of money may take money from him. My father took a loan of Rs. 100 from the Missionary. The Missionary went away and returned after a month and a half and demanded back his money from my father. My father said he could not repay it, as he was poor. Then the Missionary said that he must pay otherwise he should become a Christian. My father subsequently became a Christian as he could not pay. He also asked me from my father and took me away. I was taught in the school and remained a Christian for sometime, then subsequently I left the Christianity and became a Hindu. As I and my father became Hindus, the Missionary demanded back his money. We paid him Rs. 118. He also demanded expenses of my education. We have not paid that. In 1952, there was an Election. The Missionary wanted that I should vote for the Praja Party. When I declined to do so, he threatened me that he would recover the amount that was spent on my education and threatened.

A Christian boy came to my village and wanted to marry a Hindu girl. We said that you are a Christian and how can we give our girl to a christian. He went away. After some time he came again and said that he had become Hindu. Believing, we gave him a girl in marriage. Subsequently after marriage it was discovered that he was a Christian. We had also taken in writing from him that he had become Hindu.

No. 18

Name—Punaram.

Father's name—Suna.

Caste—Uraon.

Residence—Balajhardeopur.

I had received a written message from our leader, Ranchi, for the purpose of conveying this message to the neighbouring Uraons in 1952. I took it and went to some villages and informed them. In that were written that we should do some things and should not do certain others. That we were not Christians, and should not follow this religion. On that, certain Missionaries began to tell me why I was doing like this. You are criticising our religion you will be seen when we have our Raj in Jharkhand and you will be sent to Kalapani.

I am filing two leaflets.

NOTE.—Letters of request had been received by the following:—

- (1) Rev. Cardinael, s/o John, Lureg.
- (2) Shri Gabriel, s/o Boda, Lureg.
- (3) Shri Michael Lakra, s/o Samuel, Lureg.
- (4) Shri Carolus Kujur, s/o Lokaria, Lureg.
- (5) Shri John Kerketa, s/o Etwa, Pitha Ama.
- (6) Rev. L. Berge, Roman Catholic Ashram, Bandhiakhar.
- (7) Shri Baldeo Topo, Bandhiakhar.
- (8) Rev. Tirkey.

Their names were called. They were absent.

(29-7-1955)

No. 19

Name—Shri Kashiprasad Misra.

Father's name—Matadin Misra.

Caste—Brahmin.

Age—51.

Occupation—P. W. D. Contractor, Dharamjaygarh.

I was formerly member of the Legislative Assembly, and Chairman of the Janpad Sabha, Udaipur. I am a P. W. D. contractor. I have settled in Dharamjaygarh since 1927. In connection with my work I am required to tour in interior in almost important villages of the Udaipur Sub-Division. Formerly, Missionaries were not allowed to make converts in the Udaipur State. Attempts were made in 1930 and in 1934-35 through the help of local officials and foreign officers of the Political Department but could not succeed. In 1935-36, enquiries were made into the activities of Missionaries by Col. Murphy and Col. Meek, Ranchi.

In the year 1948, soon after the integration of the Udaipur State with Madhya Pradesh, Rev. Tigga visited Ludeg from Tapkara (Jashpur State) in defiance of the old State Law, which was even then in force. He was prosecuted and convicted.

After the acquittal in appeal of Rev. Tigga, the foreign Missionaries of Tapkara appointed pracharaks in almost every village of Udaipur State, where Uraons live. These pracharaks gave instructions to children of Uraons, and

asked them not to attend schools run by the Janpad. In my capacity as Chairman, Janpad Sabha, several complaints of this type reached me. On the 26th May 1956, I, along with then Additional District Magistrate, went to village Khamar to enquire into a similar report. There was a Janpad school at Khamar but the pracharak Geda Uraon had started school in a neighbouring village Putukachar about a mile away from Khamar. On being asked, the pracharak said that he had instructions from the Father of Tapkara and therefore he would not give up his activities of not permitting Uraon children to go to the Janpad school. Whatever reports of this type were received by us were sent to higher authorities with the result of enquiry. After the merger and the appointment of pracharaks in every village, there must have been about 3,000 converts. The main activities in Udaipur is of the Roman Catholic Mission of Jashpur although the Lutheran Mission also have some activities. Recently, the American Evangelic Mission has started work.

In 1948, one Julius Tigga of Ranchi had come to me to seek my co-operation for the Jharkhand movement but I declined to co-operate. The Mission have also appointed in each village a Kotwar to keep watch on the activities of converts so that they may not come in contact with other non-Christians.

To Mr. A. B. Shinde.—The Kotwar works like Police Intelligence Officer. Pracharak gets Rs. 30 a month and Kotwar gets Rs. 17 per mensem. In course of my enquiry I have found that Uraons become Christians because of promise of lands and allurements. Most of the Uraons in Udaipur had been advanced loans in 1934-35 and those who did not become Christians were required to return with huge interest. In 1953-54, people have paid Rs. 40 in return of the original loan of Rs. 6. It is not true that on becoming Christians the financial or other conditions of the individual improve. In most cases the promises given are not fulfilled after conversion. Those who are educated in the school they become intelligent and self-conscious. So far as I am aware the Lutheran Mission has not distributed loans in Udaipur State. After 1948-49 we opened about 80 new schools in Udaipur, before that we could not do any social welfare work because it was a State regime and the Ruler was a minor.

No. 20

Name—Chutia.

Father's name—Khaira.

Caste—Uraon.

Residence—Dharamjaygarh.

About 3 years ago I borrowed Rs. 6 from Tapkara Missionaries and got my *choti* cut as a sign of embracing Christianity. But I did not want to be a Christian. Then the Missionary told me that I will have to pay the amount with interest and I had to pay Rs. 39 in the year 1954. Now I am a Hindu.

To Mr. A. B. Shinde.—There was no formal baptism and so I had not become a Christian. The loan was without any writing.

No. 21

Name—Bodhu Pachgi Uraon of Dharamjaygarh.

About 2 years ago I borrowed Rs. 7 but I was actually paid Rs. 6-2-0 and annas 14 were deducted. The Missionary said I won't get the loan unless I got my *choti* cut. After finding that I did not continue to remain Christian

with my *choti* cut I was demanded the payment of loan with heavy interest. I repaid Rs. 12 but that it would not satisfy the loan. Rs. 20 are still demanded. I am filing the receipt passed by the Missionary for Rs. 12. In that it is written that Rs. 20 have still to be recovered.

The loan had been advanced to us by the foreign Missionary Tapkara and receipts are given by various pracharaks.

Nos. 22, 23, 24 and 25

Name—

(22) Jhulna Pachgi of Dharamjaygarh.

(23) Jone Soma of Nakna.

(24) Kharah Dokra of Ludeg.

(25) Ghatku Meher of Mudawalla and others as per list.

They say the same story as about the payments of loans and cutting of *choti*.

No. 26

*Name—*Mst. Retlo, w/o Punu.

*Address—*Tirso village.

Last year a foreign Missionary with some pracharaks came to my village and asked me and my children to become Christians. I am a widow. I did not agree and therefore the Missionary ordered the people to destroy my dhan crop which was done. There is only one family of Christian who had taken up residence and built house on my land, and he has forcibly taken possession thereof.

To Mr. A. B. Shinde.—The Father who had come had a beard but I cannot say what complexion he had.

No. 27

*Name—*Saina.

*Father's name—*Anandram.

*Residence and Occupation—*Chowkidar of Kot.

I am a kotwar of village Kota. My duty is to enter names of those who visit from outside. Foreign and Indian Missionaries visit our village often but when I ask them their names, etc., they do not disclose. Domandas Kotwar of Raimeed has also come with me.

To Mr. A. B. Shinde.—I informed the Station-house Officer of the above incident. I do not know whether my report was taken down by the Station-House Officer.

No. 28

*Name—*Shiriram.

*Father's name—*Badeitwa.

*Residence—*Birimdega.

About 3 years ago, some Missionaries including two Sisters and some pracharaks came to my village and took up residence in my house, in my absence. No one had permitted them to do so. When I returned there assembled some persons in the house and started preaching. They asked me to become a Christian, saying that Christianity was better religion than Hindu

religion, that I will be given education and will be appointed as a pracharak. But I refused. Subsequently, some of them went to the village Sarana (sacred place of worship) and cut trees. Cutting of sacred trees is not allowed in our religion.

The matter was reported to the police and other authorities. Whenever the Sisters and other pracharaks visited our village they would say that our sacred place has already been defiled and we should become Christians otherwise when their rule would be established we would be seriously punished.

To Mr. A. B. Shinde.—At present there is British rule.

No. 29

Name—Bhadiwa.

Father's name—Lachhu.

Residence—Sukrapara.

Year before last, I had been to Mission hospital at Bania. The Padri was inside the hospital. The pracharak offered me Rs. 5 and said if I become a Christian then only I would get medicine. I refused and came away.

No. 30

Name—Doniram.

Father's name—Bhado Raut.

Residence—Pakhnakot.

A Christian girl, who was formerly Uraon, fell in love with a Hindu Uraon young man. The pracharak gave beating to the boy saying why he should marry a Christian girl. This happened in this year. The assailant was prosecuted and fined.

No. 31

[Included in Bilaspur District (*See* No. 27)]

No. 32

Name—Shri Manbodhprasad Choubé.

Occupation—President, District Congress Committee, Raigarh.
(Not examined as his information was hearsay.)

*Oral Statements made before Christian Missionary Activities
Enquiry Committee.*

JASHPUR

(22-11-1955)

No. 1

Name—Gustav.

Father's name—Simal Dular.

Caste—Uraon.

Age—

Occupation—Cultivation.

Address—Jogbaila, Police Station Narayanpur.

I am a Christian. I am a born Christian and belong to the Roman Catholic Church. From 1948 to 1952 I worked as a teacher in an Adiwasī School run by the Tribal Welfare Department. The local Christians outcast

me because I worked in that school. When I lost my child, the local Christians did not attend the funeral. In the year 1952, I lost my wife and when my father went to ask the local Christians to attend the funeral they refused saying that I had been outcast because I had worked in the Tribal Welfare Department Adiwasi School. The dead body of my wife was lying for 2 days. I asked the village pracharak who is the Mukhiya "leader" of the Christians to perform the funeral rites but he declined saying that I had been outcast. Ultimately, I had to send word to some non-Christians in the neighbouring village Ghutmunda who came and the funeral rites were performed. The dead body was not allowed to be buried in the Christian graveyard and I had to bury it at some distance therefrom. When they had outcast me, they had prevented me from attending the Church.

There are 40 or 45 families of Christians in the village and 4 or 5 non-Christians. There is a Church and a Padri lives there. Ultimately, I was forced to give up my teacher's job and was admitted in the caste after giving the customary feast. I had to incur about Rs. 60 or Rs. 70 expenditure in providing one and half maunds of rice, and a goat and a pig. I have not been given any alternate job. I left the school last year.

To Mr. Shinde.—I am a Christian even now and attend Church. I was outcast in the year 1951. My wife died on Friday and the burial took place on Sunday afternoon. The place where my wife was buried was at a distance of about half a mile from my house and I can show the spot to the Committee, if they visit my village. The land where she was buried belongs to me. The people of my community only asked me to give up the Adiwasi School's job and would not give me any other employment. I gave the feast to the Christians, as it is a custom amongst Christians. A similar custom is followed amongst non-Christian Uraons also. I do not know anything about Jharkhand.

No. 2

Name—Kamiel Kerketta.

Father's name—Gora.

Caste—Uraon.

Age—20.

Occupation—cultivator

Address—Ghutmunda, Police Station Narayanpur, Jashpur tahsil.

I passed fourth Hindi standard from the Adiwasi school of the Tribal Welfare Department at Ghutmunda and thereafter went to Kiradi Middle School which is also run by the Tribal Welfare Department. One day when we were playing football in the evening, a foreign Missionary Padri of Ginabahr passed by and talked to me saying that I should give up attending the Tribal Welfare Department School and threatened to ex-communicate me saying that I would not be allowed to join the prayers in Church and that marriage and funeral ceremonies will not be performed by them. I am a born Christian and my parents are also Christians. I had to give up the school then. I started my cultivation. I did not join the Ginabahr Mission School, because I could not afford the expenses being poor. I was getting a stipend and feeding charges at Kiradi School. I was the only Christian student in Kiradi.

To Mr. Shinde.—I do not know the name of the foreign Missionary Padri who had threatened me to leave the school. I was at one time a student in the Ginabhar Mission School which I had left, because I could not afford to pay the fees and rice. The Father did not know me from before. When I was playing football I had worn a cross round my neck from which he could have known that I was a Christian. The necklace is worn under the underwear. I was wearing a underwear (*ganji*) while playing football. I am a Christian even at present. I have not been ex-communicated.

No. 3

Name—Bahula.

Father's name—Gansu.

Caste—Lohar.

Occupation—Blacksmith.

Address—Ameratoli.

Prior to one year I was living in my village Siktatoli. The majority of inhabitants of the village are Christians. A foreign Padri who had a beard came to the village and told me that unless I became a Christian the other Christians of the village would not give me work. I refused to become a Christian and therefore the Christians stopped giving me work, would not allow me to fetch water from the well and otherwise socially bycotted me. I, therefore, had to leave the village and have taken residence in another village. They have now brought another blacksmith who has promised to become a Christian. He has not so far been converted.

To Mr. Shinde.—It was about 2 years back that they brought another blacksmith. Siktatoli is my ancestral village where I lived since my birth.

No. 4

Name—Stanishlans.

Father's name—Bahara Birsai.

Caste—Uraon.

Occupation—Cultivator.

Address—Ameratoli.

I am a Christian. There are about 28 or 30 Christian families in the village and about 15 or 16 non-Christian families. I attend Gholeng Mission for prayers. After prayers, the foreign Missionaries of Gholeng preach against Hindu religion and state that Adivasis and Christians were still slaves and will be free only after they got Jharkhand. This preaching takes place sometimes in the Prayer Hall in the Church and sometimes outside also. I myself heard this type of preaching.

To Mr. Shinde.—By Jharkhand is meant the rule of the Adivasis. At present it is Hindu Raj and not English Raj (to the question whether it is a Indian Raj or English Raj). When the Padri preaches like this I do not like this as a Christian. Sansari Uraons who are Hindus do not make a demand of Jharkhand.

No. 5

Name—Kunjbihari Sai.

Father's name—Galindarsai.

Caste—Rautia.

Occupation—Cultivator.

Address—Deobora, Police Station Narayanpur.

About 2 years back in the month of Jeth, i.e., April-May, the Christians of the village enacted a drama. In that drama Boko Sardar's part was played by a Christian boy and Boko Sardar was shown asking Christians to become reconverts to Hindus and the Christians flatly refused to become Hindus. The drama later proceeded to show Hindu deity of stones being worshipped by boys playing the part of Hindus and being kicked and insulted by those playing the part of Christians. Also in that drama was shown a *Hanuman* being worshipped by Hindus and ridiculed by Christians. I had myself seen the drama being performed, and I was distressed to witness it. The audience consisted mostly of Christians. As we were only five-six Hindus, we did not protest for fear of creating a quarrel.

To Mr. Shinde.—There are about 16 or 17 families of Hindus in the village and about 15 of Christians. The drama was staged on a piece of ground about half-a-mile from the village. It was staged at night time. Even now, there has been no quarrel in the village due to the incident. About 40 to 50 Christians residing in other villages had come to see the drama. I do not know whether any Minister had come to Jashpur on mass-contact tour.

No. 6

Name—Benidharsai.

Father's name—Janaksai.

Caste—Raoutia.

Occupation—

Age—25.

Address—Lodhma, Police Station Narayanpur.

About 2 years ago Christians of Lodhma and Ambachuwa villages had staged a drama in our village. It was arranged by the Christian pracharak of Lodhma. The first scene in the drama related to a criticism of the Hindu custom of visiting religious places and in the second scene Sant Tukdoji was shown as having visited Jashpur from Nagpur and swindling money from villagers.

To Shri Shinde—The first scene started with a chorus, the words of which I do not know, followed by a speech by the pracharak about Hindu places of pilgrimage. We were about 5 Hindus present and when we did not like the scenes we left the place. There are about 40 families of Hindus and 26 of Christians in my village. Hindus of Lodhma do not stage dramas.

Name—Bodaram.

Farther's name—Temuram.

Caste—Uraon.

Age—18.

Occupation—Student.

Address—Ara village in Jashpur tahsil.

I studied the primary classes in the Mission school at Patratoli. When I was in that school Father Bulkans and a pracharak came and told the boys that the top-knot on my head and that of other Hindu students, viz, Ituram, did not look nice and should be cut. The boys surrounded me and Ituram, and cut our *Chundhis*, i.e., top-knots. We both failed in the fourth standard but as they wanted to make us Christians, Father Bulkans did not allow us to leave the school and promoted us to the fifth standard. I passed the fifth standard and then left the school because they were asking me to become Christian and I was afraid that they will some day make me a Christian. I sought admission in the Tribal Welfare School at Ara and when I demanded a certificate from Father Bulkans of having passed the fourth primary standard he gave a letter to me addressed to the teacher of the Mission School asking the latter to issue a certificate. I gave that letter to the Tribal Welfare Department School teacher and must be in their possession. In the Mission School my name was recorded as Boda Kunjur.

To Mr. Shinde.—My *choti* was cut about six years ago when I was in the third standard. Even now I do not keep *choti* because I do not like it.

No. 8

Name—Lallu.

Father's name—Joha.

Caste—Uraon.

Occupation—Cultivation.

Address—Kesara, Police Station Jashpur.

I am Panch of the Kesra Adiwasi School. This school is being run by the Tribal Welfare Department. It was once noted that six or seven boys of village Kelakona were absent for about 3 months continuously. I and others visited the village to make enquiries and asked the parents and they said that the children were sent regularly and they were surprised to know why they were not attending school. I called the children and asked them the reason. They said that they had once met some Missionary sisters who had told them not to go to the Adiwasi School where they might encounter a ghost and instead go to Ghogra Mission School which they were attending. I do not know whether the boys told me about the Sisters being Indians or foreigners. The children further told me that after joining the Ghogra School their *Chundhis* were cut.

To Mr. Shinde.—I studied up to the first Hindi standard privately and can sign my name. Kesra is 2 miles from Kelakona and Ghogra Mission School is nearer than Kelakona. I did not myself go to the Ghogra School to verify the statement of the boys. There were only 7 boys from Kelakona in the Kesra School and they have left the school.

No. 9

Name—Mangu.

Father's name—Baijnath.

Caste—Chik.

Occupation—Weaver.

Address—Jokari, Police Station Narayanpur.

At village Bhandri there is a grain bank organised by the Ginabazar Mission authority. I had gone to take loan of rice from the bank but was told that orders of the Saheb were not to give grain till I got my *choti* cut, even though I was willing to give usual subscription. As I did not agree to get my *choti* cut I was not given loan.

To Shri Shinde.—This happened about a year ago. I am slightly bald for the last two to three years.

No. 10

Name—Arjunsingh.

Father's name—Thakur Baldeosingh.

Occupation—Cultivation.

Address—Jashpur.

I was a Member of the Jashpur Janpad Sabha, and also a member of the District Congress Committee. Sometime before 18th May 1953, villagers of Karadiri Tigr had come to me and complained that they had been sent to Andaman for working on the tea gardens by the Ambakona Mission authorities, that they used to send money for their families through the Mission authorities and had found on return that the money was not handed over to their respective families and when they demanded it back from the Mission authorities they were asked to become Christians first. I advised them to make a complaint to the authorities. On 18th May 1953, when I was going to Manora village, I met a foreign Missionary whose name I do not know but who is popularly known as Paltania Saheb. He asked me why I was getting complaints from villagers for being sent to authorities and he abused me. I had reported the matter to the police.

To Shri Shinde.—The Father did not know me from before, but he knew that I was a Janpad member and a Congress worker. He had attended some meetings of the Janpad Sabha where he had seen me. I was not acquainted with the Father but I had known before the incident that he was a Missionary. The Missionaries act as recruiting agents for Andaman labours. I do not know whether the Government has appointed them. He uttered abuses like Damn, bloody, Sala, etc. No one else was present. The Police did make an enquiry but I do not know what action is taken. I have not filed a complaint in court.

No. 11

Name—Themri.

Father's name—Chitho.

Caste—Uraon Hindu.

Address—Timarla, Police Station Jashpur.

Uraons regard themselves as Hindus. Timarla village has about 60 Christian and about 6 or 7 non-Christian families. The Christians have been telling me since long to become a Christian and on my refusal they harass me by all means. They forcibly cut my crops and tell me how long I will remain without being a Christian because there are only 3 or 4 non-Christian families left in the village. I had reported the matter to the Police and those Christians who had forcibly cut my crop were fined by the Court but still they have not given up cutting my crops. A foreign Missionary also visits our village and tells us that our Hinduism will not last more than two days and therefore we should become Christians.

To Shri Shinde.—There are only Sansari Uraons and Christian Uraons. Sansari Uraons are Hindus. (To the question asked what is Hindu Dharma) the witness replied that it is Sansari Hindu. Timarla is my ancestral village. Besides removing our crops the Christians harass me in other ways also as per example by not providing agricultural labour, and instigating my labour to leave my service. They are harassing me for the last four years. I reported the matter once only. The Christians in the village are living there for a long time and I do not know when they became Christians.

No. 12

Name—Ramakant.

Father's name—Keshao Deshpande.

Caste—Brahman.

Occupation—Pleader.

Address—Jashpur.

I am at Jashpurnagar since 1948. I came here in the capacity of District Organiser under the Tribal Welfare Department and worked in this capacity till 1952. When I came here I was entrusted by the Government the work of looking after the welfare of the Tribal and to organise welfare activities. One of the main activities was organising of schools. Then I had to organise Co-operative Societies and to do some construction work like approach roads, wells, etc. As soon as our working was started here, I experienced a vehement opposition from the Christian Missions working here and it seemed to me that they were not in favour of Government starting welfare activities for the Tribal people. The Missions were Roman Catholics and Lutherans. So far as the activities were concerned, I found that the Missions claimed to have about 80 schools of theirs but all of them unrecognised. During the State regime, about 33 schools of theirs were recognised by the State organisation under certain conditions but later on even during the State regime the State Administration found that the Missions had committed some breach of conditions on account of this the very recognition of the schools was withdrawn. Except one Lutheran school, the other Roman Catholic schools were 33 in number. Even during the State regime, it was detected by the Administration that the Missionaries were utilising the schools for converting Tribal boys and girls. These are primary boys. Hence the State Administration

enforced a condition that the Missions should maintain a register showing how many students were converted to Christianity and what material benefits were offered to them. During his verification by Mr. Menon, who was the last Diwan of this State, he has stated in his report that the columns of conversion and offering of material benefits were kept blank by the Missions though hundreds of boys and girls were converted. I had to make intensive tours for organising the activities of the Department. I had to encounter bitter opposition from the Mission as soon as a school organised and teachers started their work and number of reports were received by me in which the teachers and the people of the villages had complained to me that the Missions were instigating the Christian people of the village even to assault the teachers and boys of the Welfare schools. In some cases actual assaults were made and in few cases reports were received. That the Christians instigated by the Missionaries forcibly trespassed the school premises and started hooliganism. So far as other activities are concerned, I had to take the Cinema Operator with me to show pictures to the people. Everywhere I experienced that whenever a cinema show was declared the Missions were taking precautions that no Christian of their fold would attend the show. I have seen personally Missionaries and pracharakas standing on the roadside and dissuading people from attending the functions of our Department. Generally, I have seen that it is the policy of the Mission not to permit any of their adherents to participate even in the social functions of the non-Christians. There are specific instructions, as a matter of fact, that Adivasi Schools or any school which is not Missionary is a school of infidels and that participation in the social function of the non-Christians would amount to a sin. In the appendix, which I have attached to the answers to the Questionnaire of the Committee, I have given documentary evidence, like magazines run by the Missions, in which the instruction of Lord Bishop are published. Then I found that Missionaries are trying to control over all temporal affairs of the adherents of the church including political. Number of Christians have told me that during prayer hours they are given political instructions. During the last General Elections I have personally seen foreign Missionary belonging to the Roman Catholic Mission canvassing on behalf of the Praja Socialist Party. The paid pracharakas of the Mission I have seen canvassing and working as polling agents. Similarly, I have seen the Lutheran Missionaries working for the Jharkhand party. According to my verification of the situation I am convinced that so far as the move for Jharkhand is concerned the Catholics and Lutherans are one. The only difference lies in that the Catholics want to achieve the same goal with their own policy. The Catholics want to conceal their identity with the Jharkhand movement. The Catholic Missions have what they call a Catholic Sabha which is an appendix of the Mission, the President of this Catholic Sabha Shri Ignus Beck is the General Secretary of the Jharkhand party. Similarly, certain Catholic members of the Church like Johan Ekka are the members of the local working committee of the Jharkhand party. That the Catholic Sabha of Ranchi and Jashpur are the same. The Archbishop of the Catholic Mission in Ranchi is the Archbishop for Ambikapur and Raigarh. The Missions have been trying to gain a political control over the people of this place through whatever agency they can. Formerly, they tried to get this control through the Congress organisation but finding that perhaps they could not get control unless they had worked as sincere Congressmen for some years they left the organisation and organised the Praja Socialist Party with affiliation of theirs is only a make believe device but inside the intention is the same, i.e., to organise politically the people for Jharkhand movement.

Now perhaps finding that they could not well succeed in their aim through the Praja Socialist Party they are trying to take up the move of joining the Congress again. In this area, leaders of Jharkhand Party like Jaipalsing and others come and address meetings. In one of the last meetings, Shri Jaipalsing used a very indecent language against our Chief Minister and our Prime Minister. People are always being provoked to oppose the Hindu community. The very working of the Missions begins from creating hatred in the mind of the Advasis against their own Hindu brethren but belonging to other sections of the Hindu social structure the Missionaries want the non-Christian Aborigines of this place to treat themselves as non-Hindus and in this direction they always approach them for creating this feeling in them. So far as Christians are concerned, they want to show that converts to Christianity are superior to the non-converted Tribals of this place. In this direction they have got a very skilful invention and that invention dates back about 50 to 60 years back that they have designated non-Christian Tribals as Sansars. By this they want to impress on the Tribals that so long as they will remain non-Christians, they will be only worldly people with no hope of Salvation. The Uraons have a deep-rooted pride in being called as Uraons and despite the fact that they were converted they would not compromise with this name. Hence the Missions had to compromise and while calling them as Christians they allowed them to call themselves as Uraons also. To encounter this difficulty though the Christian community does not claim to have any sub-communities the Missions of this place have permitted the converts to call themselves as Uraons. There is always an anxiety in the minds of the Missionaries to see that the converts are not excluded from the category of Tribals so that the Uraon may feel that he is deprived of his Uraonship. The Christian Missions are anxious to have the recognition of their institution by the Government not because they would gain any monetary advantages as such but because they think that their activities would be safer under the name of recognised schools by the Government. The Missions have crores of rupees with them and they do not depend for their existence on tiny aids from the Government.

2. In 1908, the Christian Missions started an association called Christian Association, later on, in 1914, they merged this into another organisation called Unnati Samaj. Even though their whole aim was to consolidate the Christian converts they found that the name Christian Association was coming in their way and also in order to win the sympathy of the non-Christian Tribals they termed it as "Unnati Samaj". In 1922, through the agency of this Samaj, the Missionaries started a rebellion against the Raja of this place. During this rebellion, one of the Christian converts was declared to be belonging to the original dynasty of the Kings of this place. In that name the rebellion was controlled with the aid of Military. During the State regime the Raja of this place having correctly smelt their mischief was strongly protesting against their establishing the Missions here and there are instances that the Missions have constructed churches encroaching upon the Government lands. Even now during the present Government, the Missionaries are encroaching upon Government land and constructing buildings. For instance, the Loyola High School of Kunkuri is constructed on the Government reserved forest land without sanction. Very recently, proceedings were started in the Court of Tahsildar, and the Tahsildar passed an order that the land should be vacated. The Mission authorities have made a confession of this fact during the proceedings. They did not file any appeal against this order and when

the time of limitation of appeal got expired, i.e., about 4 months after all of a sudden they filed a revision petition in the Court of the Sub-Divisional Officer who pending hearing passed an order staying execution of the Order of the Tahsildar. Similarly, in village Duldula, the Missionaries have constructed a chapel on agricultural land belonging to one Christian. The agricultural land could not be diverted for non-agricultural purposes without the sanction of the Deputy Commissioner, having constructed this building and realising the implications of this so late they have now presented an application before the Tahsildar that permission be given for constructing a building over this agricultural plot and the Court is given to understand that no building is existing there despite the fact that the building is there. There were some cases where the Christians instigated by the Missionaries have desecrated places of worship of Hindus. Similarly, there have been cases in the courts about forcible conversions and I would request the Committee to send for the records. Certain Christians of this place have given me a copy of a printed booklet published by the Catholic Sabha of Raigarh district in the form of a reply to the Questionnaire of this Committee. In this booklet, they have used the most contemptuous language. The persons, who handed over this booklet to me have told me on their personal knowledge. Though a Catholic Missionary has declared that they are not participating in the proceedings of the Committee all the same this booklet is being circulated by them amongst the Tribal converts in order to create a feelings of mistrust against the committee and the Government. Vernacular translations of this booklet are read out to the Tribal people.

I have submitted a written statement in reply to the Questionnaire. I have also filed some 148 documents.

The idea of Jharkhand is on the lines of Pakistan. To this end, the Missionaries have been trying and before Pakistan was created they had close associations with the Muslim League. I filed one issue of Jharkhand in which it has been admitted by one of the leaders of Jharkhand party that substantial financial aid was given by Mr. Surhawarthy. Similarly, Jaipalsingh in his own Presidential Address in 1939 has declared that all the Christian Missions are in the Jharkhand movement and a document relating to this has also been filed. Similarly, the leaders of the Jharkhand party were in league with the Momin rally of Bihar. The "Abua Jharkhand", which is the organ of the Jharkhand party till one year back, was being published by the G. E. L. Church Press of Ranchi. The Session of 1947 of the Jharkhand party of the Adivasi Mahasabha was held in the premises of G. E. L. Church, Ranchi.

The President of the G. E. L. Church is the General Secretary of the Adivasi Mahasabha, of which Jharkhand party is a part. More information on the point may be found in the documents which I have filed with my replies. I am filing a copy of the Jharkhand news, dated the 1st September 1946, edited by J. C. Haywert.

In 1936, the Catholic Sabha of Ranchi which had its branches in Jashpur merged its identity with the Adivasi Mahasabha and this Adivasi Mahasabha is thus an amalgamated picture of "Unnati Samaj" and Catholic Sabha of the Catholic Mission.

While the schools buildings of the Adivasi Department were under construction, the foreign Missionaries organised the Christian labourers not to co-operate with the construction work and there was lot of difficulty to be encountered to find labour.

The Forest Department, which was entrusted with this work of construction, made reports of this to the Sub-Divisional Officer who along with me on the 2nd November 1949 went to Tapkara. The foreign Missionaries of the Tapkara Mission were called by the Sub-Divisional Officer and questioned about it. During this talk those Missionaries promised that after that they would allow the Christian labour to co-operate in the construction work and this too when the Sub-Divisional Officer had administered a strong snub to them. During the Social Education Camps, which were held at the instance of Government, the Missionaries had debarred the Christian Tribals for participating in these camps and they were debarred from responding to the slogan "Jai Hind". This I came to know during my tours when I questioned some of the Christians as to why they were not saying "Jai Hind".

To Mr. Shinde.—I have not met Joel Lakra. From their own papers I say that Joel Lakra is the Secretary of the Adivasi Mahasabha. I have not got any paper. Joel Lakra belongs to the Jharkhand party. Till about a year ago I had heard that he was Secretary of the Adivasi Sabha. I do not know whether he continues now.—That paper gave the names of the office-bearers of the Adivasi Mahasabha and I read Joel Lakra's name as Secretary. Before coming to Jashpur, I was practising as a Pleader at Nagpur. I resigned the Tribal Welfare job in 1952 of my own free-will. I belong to no political party. The word "Jharkhand" literally means land of the forest. The word "Uraons" was originally Omram. The Uraons are worshipper of Ram. When a Uraon calls himself a Sansari he means that he is a Hindu. I do not know if the originators of the "Unnati Samaj" movement were Rai Sahab Bandiram Uraon and Rungtu Uraon. But I know that the real sponsors are Missionaries. I do not know Rai Sahab Bandiram Uraon and Rungtu Uraon are Christians. Jaipalsingh came here about seven months back and stayed at the Gholeng Mission. I was informed that he stayed here for two days. If I am told by the counsel Shri Shinde that Jaipalsingh came to Jashpur on 29th May 1955 and stayed at the Rest House, all that I can say is that this may be correct but my statement that about 7 or 8 months back Jaipalsingh came and stayed at the Gholeng Mission, is correct. The Uraons are bound by the Hindu Law of Inheritance. Some persons connected with the Missions have told me that the Missions operating in the area maintain records of conversions made. I have however not myself seen any such record. My information about the conversions in the schools is based on my intensive tours as District Organiser, Tribal Welfare Department, and enquiries made by me from innumerable villagers, parents and guardians. Although I cannot give the approximate total number of such conversions I can assert that hundreds of such children have been converted. The process of conversions is initially performed by cutting the top-knots followed by compulsory attendance at prayers and teachings of the Ten Commandments. I do not know what other ceremonies were performed by the Missionaries for further conversion. Several parents told me that the children were baptised. "Baptism" is locally described by such vernacular terms as *pavitra pani chhidka—snan karaya*. The word "Tribal" means a Hindu. On conversion, a person would cease to be a Tribal. I have personally no occasion to be present at any meeting of the Missionary where Hindu religion was being criticised. The "Unnati Samaj" started in 1914. I got this information from Gazetteer. In 1922, there was a rebellion against the Raja of Jashpur. It was an open rebellion with arms organised by the Christian at the instigation of the Missionaries. I have gathered this information from various reports and other sources.

When the Ministers came to Jashpur on mass contact tours I informed them the activities of Missionaries in this area. When I said yesterday that Jharkhand was being demanded on the lines of Pakistan I was referring to their demand for a separate State, independent of the Indian Union. The Missionaries want to secure political power through foreign aid and therefore have created this demand for a separate independent state. The Lutheran Mission in Jashpur is controlled by foreign Missionaries. Before its merger in 1936 with the Adivasi Mahasabha, the "Unnati Samaj" was working towards the creation of a separate Independent State. I do not know whether they demanded Jharkhand. Although in those days the British Government was in power the demand of the "Unnati Samaj" was for a separate independent State when India would get Independence. This was similar to the demand of the Muslim League for Pakistan. Gharbandhu is the official organ of the Gossner Evangelical Mission. (Shri Lakra admits). It is not my opinion that on changing the religion, person ceases to be an Indian.

No. 13

(23-11-1955)

Name—Havla.

Father's name—Khakri.

Caste—Uraon.

Occupation—Cultivation.

Address—Nimgaon, Police Station Jashpurnagar.

About a year back, I wanted to enlist myself as a labourer for Andaman and, therefore, went to the Father of Gholeng Mission whose name I do not know. On being told that I was a Sansari Uraon, he refused to enlist me saying that he would enlist only Christians and that, if I wanted to go to Andaman, I should become a Christian. My other two companions Dhibru and Pandu became Christians and were sent, but as I did not agree to become a Christian, I was not sent.

No. 14

Name—Durga Misra.

Father's name—Narayan, Misra.

Caste—Brahmin.

Address—Nimgaon (Jashpur).

About two months back, I had gone to the Gholang Mission to get milk-powder which I was told was being supplied. The Father told me that milk and milk-powder was distributed only to Christians and not to Hindus and, therefore, he declined to supply the milk-powder.

To Shri A. B. Shinde.—I have never tasted milk prepared out of milk-powder. Milk-powder is being distributed for about a year. I do not know whether other Hindus have been given milk-powder or not.

No. 15

Name—Patras Tapo.
Father's name—Sanichar.
Caste—Uraon.
Address—Sitanga.

I am a pracharak of the Lutheran Mission since 1949. I am resident of Jashpur since birth. Our Mission has one Middle School and three Primary Schools which have not yet been recognised by Government. The schools have not been recognised because they are Christian schools. Christian boys are not admitted in the Government High School, Jashpurnagar. If some are admitted, they are not given scholarships. There was no rebellion in Jashpur but since 1920 the Adivasis had been complaining against the system of *bigar* for which they were being harassed and beaten by the State officials and authorities. When the harassment grew to intense, several rayats assembled and went to the Raja to make a complaint. The Diwan was deputed to make enquiries, but he too did not render justice. Therefore, the Political Department authorities at Raipur were approached. Being enraged on account of this move, the Raja and his men went to the villages and assaulted Adivasis. Several were killed and firing had to be resorted to. Telegrams were sent to the Political Agent who came to Jashpur and stopped harassment by the State authorities. The Raja was deposed and the State was taken under superintendence. In course of these assaults even the foreign Missionaries were beaten by the Raja's men. One Missionary was killed also. By non-recognition I mean that students passing out of the Middle School are not admitted in the Government School. Primary and Middle Schools examination of our schools are conducted at Jashpurnagar along with Government examination. I am not aware of the rules of Government for recognition of Primary and Middle Schools. Our schools were not recognised during the former State regime. I do not know the rules of Government regarding the grant of scholarships to Adivasi boys.

To Shri R. K. Deshpande.—I do not know how many Christian boys are studying in the Government High School, Jashpur. I had brought my own son last year for being admitted into the Government High School and the headmaster said that there was no accommodation in the Government Hostel. Hence, I say that Christian boys are not admitted in the schools. He was admitted to the School and not to the Hostel. Even now he comes to attend the school from my village. None of the Christian students of the Government High Schools has told me that he is not getting scholarship. I was also one of the rayats who complained against harassment by the Raja. Thousands of persons had gone to the Raja to make demands. I was prosecuted in a Court and sentenced to five years' imprisonment for taking part in the demand. I was prosecuted and convicted under section 124, Indian Penal Code. My appeal before the Political Agent was rejected.

No. 16

Name—Kairo.
Father's name—Bolo.
Caste—Uraon.
Address—Bhilwadi.

Once, when I had gone to witness the Christian *jalsa*, the pracharak of the Mission asked me which side I had cast a vote. On my reply that I had cast my vote in the "Suraj Chhap" box, he caught hold of me and took me

inside the Girjaghar and tied me down with rope. A few persons of the village came there and got me rescued. These persons asked the pracharak as to why he had done this on which the pracharak said that he had done this under the orders of the Father of the Mission, at Gholeng. I made a report of this to the Police, as a consequence of which criminal proceedings were started and the pracharak was convicted to pay a fine. Prior to this incident, the White Father of the Gholeng Mission had come to my village and had asked me to become Christian. When I replied to him that I would not become a Christian, he got irritated and went away.

To Shri Shinde.—The foreign Missionary who visited my village had a beard. He was accompanied by another foreign Missionary. There was no Indian Missionary with them. They first came to the house of the Panch who is a Hindu and the Panch had called me and others to assemble. It was in presence of the Panch that the foreign Missionaries told me to embrace Christianity. On that occasion the foreign Missionaries neither beat me nor threatened me to beat.

No. 17

Name—Dubrajsikhar.

Father's name—Jitnathsikhar.

Occupation—Cultivation.

Address—Ameratoli.

About two years back, the foreign Missionary of the Gholeng Mission visited the house of one Padur Bhagat who was then seriously ill. Padur Bhagat requested the foreign Missionary to give him some medicine so that he would be cured but the foreign Missionary told him that he would not give him medicine till he became a Christian. On this Padur Bhagat in the hope that he could save his own life agreed to become Christian, after his recovery. But the Missionary insisted on his becoming a Christian before treatment. As a result, Padur Bhagat agreed to this also and, in pursuance of this, the Missionary cut his *Chundhi* and sprinkled some water. After taking the medicine of the Missionary for about four or five days, Padur Bhagat died.

To Shri Shinde.—I was present when the Father visited Padur Bhagat's place. He did not repeat any *Mantra* loudly.

No. 18

Name—Masat.

Father's name—Dashrath.

Address—Jukari.

I am a Baiga of Jukari. The Christian persons of my village defiled the place of Hindu worship by cutting away the Sarana trees. I along with other persons of the village were felt hurt on account of this act. I have reported the matter to the Tahsildar. These persons cut away the trees after saying that they had already driven away our Gods and that because we were worshipping ghosts.

To Shri Shinde.—In my village the greater number are Sansaris. There are 12 families of Christies in my village. Cutting down of the "Sarana" trees was done by the Christians of Kantara village. The names of the people who cut the trees are Chaitu, etc. They cut the trees for five hours.

No. 19

Name—Sukhu.

Father's name—Tunia.

Caste—Uraon Sansar.

Occupation—Cultivation.

Address—Sakardir.

In my village the majority are Christians. Foreign Missionary, one day, came and asked me to become a Christian telling me that I should fall in line of the majority but I refused. He said that I will see the consequences in near future. Then the Christians began to trouble me. They stopped the village blacksmith to do my work. They also stopped me taking water from their well. Then, I had to bring water from a long distance.

To Shri Shinde.—There are Sansaris about 10 and Christians about 20 families. I am the only Uraon Hindu, while the other Hindus in village are not Uraons. Those Hindus are not baptised by Christians.

No. 20

Name—Ramanuj Saraswati.

Guru's name—Jagat Guru Shankaracharya.

I have been working in this area for the last one and half years. I am the founder of the All-India Ganatantra Democratic Party. It was a political party. In connection with the work of that party I had to move in Chhota-Nagpur, Bihar and Orissa and coming in contact with Missionaries and others. Our political party included Christians as well as Hindus. While the foreign Missionaries profess to be non-political, I found that they have some political aims. At the last General Elections, Pandit Jawaharlal's visit to Ranchi was awaited. While all the parties wanted to welcome him the Jharkhand party declined to welcome on the ground that the foreign Missionaries were opposed to welcome him. They even went to the length of disturbing the meeting addressed by Pandit Jawaharlal Nehru. The disturbance was mostly from Christian members of the Jharkhand party. The Christians who had not joined in disturbing Pandit Jawaharlal's meeting were excommunicated by the Missionaries. One of them was Eliajhar John. Those who were excommunicated were Roman Catholics as well as Lutherans and they said they were dependent on the foreign Mission and they could not go against the Missionaries. This was what the Christians generally said. I learn from Christians that the Missionaries wanted to increase the number of Christians so that their case for separate state for Jharkhand, i.e., Issaisthan might become strong. There were many Christians who did not agree with this idea and they reverted to Hinduism.

I performed their Shudhi ceremony and I have with me this record of large number of Christians who were reconverted to Hinduism. The Missionaries oppose idol worship and ridicule the Hindu Gods. I hand over these two pamphlets entitled, "Sevaka Samarthya" and "Muktika Marg". This kind of preaching offends the sentiments of Hindus. I have opened an Ashram at Kunkuri. The Missionaries of Tapkara and Kunkuri along with certain Christians raised a dispute which is now pending in Court. I have opened an Ayurvedic dispensary and a gymnasiums for physical culture and a school is under construction. This has provoked some Christians to assault me and they assaulted me and the case is pending in Court. The

buildings are erected on land purchased in the name of the Ashram. I file "Jharkhand Geet" and also file "Catholic Teaching". Hundreds of people have approached me with different complaints against the foreign Missionaries. Such complaints included inducements, harassment, cutting of top-knots, changing of names, abduction, etc.

To Rev. Lakra.—I have no objection to the Indian Christian Padri to take part in politics, but only when his action or policy is anti-national, I object to it. I do not remember the name of the Chairman of the Reception Committee organised to accord welcome for the visit of Pandit Nehru to Ranchi. I did not see you (Rev. Lakra). I do not know that you were the Chairman of the Reception Committee. Among the foreign Missionaries, there are Belgians, Americans, and Germans and Dutch. They all behave in the same fashion.

No. 21

Name—Rameshwar Pd. Sharma.

Father's name—Ganpati Sharma.

Address—Sanjari Balod, Durg district.

I came this side from Durg from Balod on 13th January 1955. I wanted to enquire into the reports which I had, viz., the movement for a separate State called "Jharkhand" and the Missionary activities for mass conversions. Prakasha Datta of Gass Memorial Hostel, Raipur, had given me a letter of introduction addressed to Jagdish Tirkey who is Secretary of the Jharkhand party at Jashpur. When the States Reorganisation Commission visited Ranchi I along with Jagdish Tirkey and several others went there. From January onwards I took part in addressing meetings, etc., and when I could secure the confidence of Jagdish Tirkey and others of the Jharkhand party I was appointed a member of the Working Committee of that party. I have three letters in my possession signed by Jagdish Tirkey, Secretary, in which my position as a member of the Working Committee has been stated. On the 29th May, Jaipalsingh visited Jashpur. He actually arrived on the night of 28th and stayed in the bungalow of Gholeng Mission. On the 29th, he came to Jashpur and stayed in the rest-house. To arrange reception to Shri Jaipalsingh I contacted some Roman Catholic Christians but they said that unless their leader, viz., the Father of Gholeng Mission directed them they would not take part in the reception arrangement. Accordingly, a day previous to the arrival of Shri Jaipalsingh I met Father of Gholeng Mission at Gholeng and requested him to direct the Catholics to join the reception. Father Verilas of the Gholeng Mission collected some people in the Church and asked them to join the reception which was being arranged by us for Shri Jaipalsingh.

I continued to work for the party and got more and more confidence of the members. About one and half months back I went to Ginabazar and interviewed the Bishop Sevrin. I had been to him to request him to lend support to the Jharkhand party. Although I had known that the foreign Missionaries and other Catholics were secretly supporting the movement for Jharkhand, I went to Bishop Sevrin to request him to extend his support openly. Bishop Sevrin told me that his policy was like that of late Mr. Jinnah when he claimed separation of Sindh from Bombay which ultimately led to the creation of a separate State of Pakistan. I told him that

further division of the country would not be tolerated by the Government of India and that people could get Pakistan because of the British Rule. To this, Bishop Sevrin replied by saying that I was in politics but a child and that I should not regard Christians and Missionaries as having without support; that they have the support of European nations, that the majority of independent nations were Christians and that the United Nations Organisation also had a majority of Christian nations. When 13 foreigners were arrested in China, a great hue-and-cry was raised in the U. N. O. I told Bishop Sevrin that these days when every nation is working for peace any armed assistance was out of the question. To this, Bishop Sevrin replied saying that history showed that whenever Christians wanted help it was forthcoming and whatever type of help was required was available. I asked Bishop Sevrin pointedly whether he hoped that a further division of the country on the lines of Pakistan would ever be possible. To this, Bishop Sevrin replied that having witnessed the Partition of 1947, such a doubt should not have arisen.

When the Prime Minister of India Pandit Nehru had gone to Rome and met the Pope, I had an occasion to talk to Father Bulkans. In course of our talk, Father Bulkans referred to the said visit and said that it was a proof of the greatness of the Pope which necessitated a visit by Pandit Nehru to him, otherwise India could never hope to secure foreign aid from European nations for its development programme, nor would it get milk-powder and ghee for distribution.

In course of our propaganda work wherever we went in the Jashpur area we stayed in the Lutheran Churches, called meetings there and that gave instructions to our local workers in those Churches. The Roman Catholics of Jashpur do not openly support the movement although secretly they work for it.

To Rev. Lakra.—Nil.

No. 22

(Examined in camera).

Oral Statement made before the Christian Missionary Activities Enquiry Committee.

JABALPUR

(8-8-1955)

No. 1

Name—Vidyavati Gaikwad.

Father's name—Gangadhar Gaikwad.

Age—16 years.

Address—Narbada Road, Jabalpur.

I, my sisters and brothers studied in Johnson Girls' School, Howbagh, Jabalpur, from Primary up to Matric Class. I passed my Matriculation from there. Bible is taught in Primary classes compulsorily. It is also taught in the Middle and High Schools. Students need not attend the Bible class. Morning prayer is compulsory for all from the Primary to the High School standards. The prayer is a Christian Prayer. All Saturdays and Sundays are observed as holidays for the whole school. I don't know why the school is closed on these days. In my time non-Christian boarders also used to go to

the Churches for prayer. They were only one or two in number. The boarders have also to go compulsorily for prayers in Churches on Sundays. Sometimes our teachers in the School used to go in numbers and groups on Saturdays for preaching outside Jabalpur.

During Christmas we used to be asked to bring some clothes for distribution amongst poor children. Though there was no compulsion, some influence used to be exerted on us. These clothes used to be distributed to poor boys and girls, both Christians and non-Christians, without any distinction.

There was a drama played in the school on the 13th August 1954 in celebration of the Independence Day. During the course of the drama, the four quarters of the world were represented by four directional winds which brought their flags, one representing Pakistan, another representing England, third America and the fourth representing India, i.e., the Indian National Flag. After some dialogue, the Indian Flag was hoisted. Then, after some time, some sound was heard from behind the stage and then one holy person came and she said "We wish that there should be peace in the whole world". Then a girl came with a flag having the sign of the Cross. Then that flag was hoisted on the top of all the other flags. This would bring peace in the world and it would be hoisted all over the world. I and other Hindu girls felt that this was a disrespect to our National Flag. Neither I nor any other girl raised any objection to that.

To Shri A. B. Shinde.—I do not know what is Rashtriya Prayer. I know prayer is a song. By Christian prayer, I mean that it included recitals from the Bible and Christian Hymns and Parables from the Bible. In the prayer, peace and progress of no particular community was prayed for. It was for the whole of humanity. By "influence" mentioned in my deposition above is meant that it might be intended that all the poor children should get clothes and so they were asked to be brought by us.

That the teachers used to go on Saturdays to preach is not my personal knowledge but it is my information. The girl carrying the flag of Cross, they said, was the symbol of peace and the girl carrying it was a small and short one and she was made to stand on a stool.

A cutting from "Nava-Bharat" of Jabalpur, dated 17-8-54, is produced by the witness, and presented to the Committee.

No. 2

Name—Miss Zillah Soule.

Age—45 years.

Occupation—Principal, Training College, Howbagh, Jabalpur.

In 1954, I was officiating as Principal of the Johnson Girls' High School, in which Vidyavati Gaikwad (P. W. 1) was a student from Kindergarten to Matriculation. Ordinarily, we have holidays on Saturdays. That is not on any religious grounds, but just to accommodate the hostel girls for their weekly cleaning, washing, etc. We belong to the Methodist Church, in which Saturday has no special significance.

2. We have our Bible classes during the last period, after regular school hours. They are not compulsory for any girl, even for the Christian girls. Whenever I pray, I pray in the name of Jesus; but this is not true or necessary for other teachers, including Christian teachers. Some pray in the name of God and not in the name of Christ. The non-Christian teachers don't attend our prayer, but the students do, and there is a special reason for it. It is because in this hour, which is called the Assembly Hour, we read out the announcement of the day's programme of the school. It is thus in their interest to attend. Last year, one Muslim teacher used to attend and take her turn in leading the prayer. Notices put on the notice-board are not generally read by all. Hence the daily announcement at the Assembly is necessary.

3. We had our Independence Day Programme unanimously approved by the Staff Committee in which every member of the staff was present. This included two Hindu and one Muslim teachers. They approved the programme. The draft of the play intended to be staged was also put up before them and they unanimously approved of its being played. Then I entrusted this to a teacher to coach the girls taking part in the drama. The whole thing was reduced to writing and I am handing over to the Committee a copy of it. When an article appeared in the press and an enquiry was made by the District Inspectress of Schools, I had presented one copy to her. The statement made in the press is incorrect and there is no truth in it. It was far from our intention. In fact, I was terribly shocked at the article in the press, to belittle the National Flag. Although I was not present on the day when the drama was actually played, as I was in Bombay on that day, I had seen the rehearsals of the drama before it was actually played and to me there was nothing in it which could be interpreted as hurting the National feelings of anybody.

To Shri B. S. Bakshi.—

4. Our total expenditure last year was about 102 thousand rupees. (This is subject to correction.) Our deficit was about 13 to 15 thousand last year. This was met by a donation from the American Methodist Church. In previous years our deficits were larger and so the Methodist Church used to donate larger amounts. Building donations are separately made. The building donation to us was about 3 to 4 lakhs of rupees, between 1949—1951. This donation was mainly a result of my efforts. My Mission is affiliated to the International Missionary Council, U.S.A. I may be making a mistake in this. Therefore, I prefer to say that I cannot answer the question. Our Christian teachers voluntarily do preaching work for 5 to 15 days in a year. This is confined to visiting Christian women in the villages and we have no intention to preach to non-Christians.

5. The idea of bringing the Pakistan Flag in that drama was merely to cultivate a feeling of friendliness with the neighbouring countries. I am aware of the military pact between America and Pakistan and also of the fact that public opinion in India is against that pact, but I feel that the tendency to create ill-feeling between the two countries is not healthy. On the contrary, the creation of friendly feelings in the two countries among the little children is desirable and that was the object in my mind when I wanted the Pakistan Flag to be hoisted in the drama. All the flags except our National Flag were merely paper flags. The original script of drama that was passed at the staff meeting of the school has been sent to the Education Department, and the copy handed over by me now, is a true copy of it.

No. 3

Name—Janardhan Shankarlal.

Age—14 years.

Occupation—Student, Mahakoshal High School.

I was a student of the Christian Mission High School for two years during 1953 and 1954 in the Seventh and Eighth classes. In the first period, on alternate days, the Bible used to be taught to all students. We used to recite on the next alternate day what was taught to us on the previous alternate day and also further lesson used to be given. Attendance used to be taken during the Bible period. Absence in the Bible period amounted to absence from class, as attendance was taken before that. A student who did not prepare his lessons of the Bible class used to be punished.

2. One Ganesh Prasad, a co-student of mine had brought me a paper in which it was written that no force was used on Hindu students to attend the Bible classes in the school. Ganesh Prasad asked me to sign it. I refused and said that it was not true. He said that if I did not sign it I would have to suffer the consequences. I said I would not mind it. Then he went away. After some days when once I was on my way to school, Ganesh Prasad ran past me but I saved myself by shifting away. Then, while I was sitting, he gave me a blow by his knee. I connect these actions on his part with my refusal to sign the paper he had brought as there was no other reason for him to behave with me in that manner. Ganesh Prasad is Hindu. I became unconscious by his blow. I could not attend to my class and was taken home. Nothing was done by the school authorities against Ganesh Prasad. Ganesh Prasad is older and stronger than myself. I have left the school and am now studying at Mahakoshal High School, Jabalpur.

No. 4

Name—Shankarlal.

Father's name—Narayanji.

Age—40 years.

Occupation—Hotel-keeper.

Address—Andherdeo, Jabalpur.

I am the father of Janardan Prasad who was formerly reading in Christian Mission High School. He used to tell me that the Bible was compulsory and that in plays (dramas) Hindu Gods and deities were scantily referred to. I asked him not to bother about all those things and attend to his studies properly. There was a meeting in this connection presided over by Shri Oak, Headmaster, Mahakoshal High School. There, I told about the things happening in the Mission School and that our Hindu boys should not be compelled to learn the Bible and to take part in dramas villifying our religion. There, it was resolved that Shri Bernard should be approached and apprised of all these matters. I, with some other guardians of Hindu boys, met Shri Bernard and related all this to him. He took down our statements. Nothing happened afterwards.

2. One day, my son complained to me that he was being asked to take part of a female in a drama in the school. I asked him not to do so. But, he was nervous and afraid of pressure. He, therefore, without my knowledge took some girls' appraisals from his mother and played the part in the school.

3. One day, when I was in hotel, Amarkumar Ghosh, a student of that school, came to me and informed me that my son was hit by Ganesh Prasad and was brought in my house in senseless condition. I immediately rushed to my house and found that it was really so. After some effort my son came to senses. I enquired of him as to what had happened. But he had not fully recovered from the pain and was complaining of pain in the head and could not reply to my questions. I reported the matter to the police. The next day I went to the Headmaster of his school and reported the matter to him. He called his class teacher and the boy Ganesh Prasad, as the class teacher said he had not heard about it. The class teacher said that my son was weeping and, when questioned, did not answer anything, he, therefore, allowed Amarkumar to take him home. Amarkumar had told me that the boy was complaining of some pain, that he told the teacher that he was not well and he would take him home whatever might be the result. Amarkumar then brought him to our house. The Headmaster questioned Ganesh Prasad. He told him that he was coming running and fell upon my son. On this, the Headmaster wrote something, put it in an envelope and gave it to Ganesh Prasad to hand it over to his father. My son had contradicted Ganesh Prasad that his falling while running was not a fact. The fact was that he did not sign the paper and that Ganesh Prasad had threatened him with serious consequences. Ganesh Prasad tore the letter. I was informed of it by other boys. Nothing has happened so far. To my knowledge, no punishment was given to Ganesh Prasad and no further action was taken. My son continued to read in the school for about four months after that incident.

To Shri A. B. Shinde—

4. I sent my son to the Christ Mission School on the information that the teaching there is good. When we went and reported to Shri Bernard, we did not make any report to the school authority. This happened in about August or September of 1953 or so. After this I never enquired from my son whether the Bible teaching was stopped or not, nor did I enquire from Shri Bernard.

5. My son was reading in the Mahakoshal High School in Fifth and Sixth classes. I withdrew him from that school and got him admitted in the Mission School as some other co-students of his also joined the Mission School and my son insisted to follow them. My son studied in Seventh and Eighth classes in Mission High School. In respect of change of school, I allowed him to do what he liked.

No. 5

*Name—*Beohar, Rajendra Singh.

*Father's name—*Beohar, Raghubirsingh.

*Age—*54 years.

*Occupation—*Landlord.

*Address—*Beoharbagh, Jabalpur.

I had extensive malguzari villages in Mandla and Jabalpur districts inhabited mostly by Gonds. My villages were mostly in the jungle areas in Niwas and Mandla tahsils. They are mostly inhabited by Scheduled Castes and Scheduled Tribes, namely, Gonds, Bhils, Baigas and Kunkas, etc. I had various occasions to go that side. Narayanganj was and is my headquarters

for that area, where I go and reside several times in a year. I have given my written reply to the questionnaire and there I have given, in short, activities of Christian Missionaries and their methods.

2. I was President of the Mahakoshal Branch of the All-India Harijan Sewak Sangh and, therefore, also, I took special interest in finding out their conditions. I was the Vice-President of the Vanwasi Sewa Mandal started in Mandla and which has now spread all over India. In my enquiries, I found that the mode of conversion to Christianity was by giving inducement, for instance, giving of loans and then telling the debtor that, if he became a Christian, his debt would be written off, boys would be given free education and even books. The Mission working was Apostolic Prefecture, Roman Catholic Mission. I have direct knowledge of these incidents. I met several pupil teachers who told me the stories. The Missionaries had opened several Primary Schools and there was one Normal School opened by them at Sijhora, about 40 miles in the interior from Mandla. There, only Seventh standard passed students could be admitted if they came from other schools or Government and District Councils. But they had obtained the facilities of admitting to the Normal School, their men even if they had not passed the Seventh standard. I had occasions to meet many such who had not passed the Seventh standard and who had come out of the Normal School and become teachers in Primary Schools run by Missionaries. The Mission School teachers used to do preaching work also. During the whole period of my visits and enquiries, I did not come across any case in which a man had become Christian out of conviction. All cases that came to my notice and information were cases of conversion due to reasons other than conviction, as mentioned above.

3. Some of the teachers in Sijhora were of tender age, about 15 or so. At the moment I can give the name of one person who was resident of my village Maharajpur. His name is Lalaram, by caste Dheemar. I owned 40 villages in Mandla and about 40 villages in Jabalpur district. Their area was larger in jungli tracts than in other parts. In my capacity mentioned above, I had occasions to tour that area with Thakkar Bapa. The teachers employed in Mission Primary Schools were mostly Christians. The attitude of Christians towards our Harijan Sewak Sangh and Vanwasi Sewa Mandal was that they thought we were their rivals and they did not welcome our work. They were hostile to the Sangh and Mandal.

4. It was as a result of exposure by Dr. Elwin and Thakkar Bapa, and questions put by me in the Madhya Pradesh Legislative Assembly that the Normal School at Sijhora was taken over by Government. I have been a Member of the State Assembly for a number of years.

5. I had my grandson in the Christ Church School and its Hostel. I withdrew him, both from the School and the Hostel, because I came to know that attendance in the Church and learning of the Bible was compulsory there as a measure of discipline. In the Hostel, before going to bed, the students had to kneel down and pray Christian prayer. I drew attention of the Headmaster of that school to Article 28 of the Constitution. To that, he said, it was not compulsory and was as a matter of discipline.

6. I have answered the Committee's Question No. 19 and would like to bring to the notice of the Committee the book entitled "What has religion done for mankind?", published by Watchtower Bible and Tract Society, Inc.

International Bible Students' Association, Brooklyn, New York, U. S. A. This is on behalf of Jehowa's witnesses who have a Mission working at Jabalpur also.

7. With reference to the Committee's Question No. 96, I would like to bring to the notice of the Committee Article 25 (2) (a) of the Constitution. I would like to express my opinion to the Committee that in the backward tracts, suitable measures be taken by the State so that the Backward Tribes may be protected and be not led away to change their ancestral religion on account of their backward and economic conditions. I would answer to one of the questions regarding conversion and its effect on the security of the State as follows. I have no objection to conversion by conviction. Conversion by inducement is bad as I have already said before. But, conversion with a view to increase number and by means other than conviction is fraught with great danger to the future security of the State. as it is likely to create a tendency to demand a separate and independent State on the basis of religion. No such large-scale conversions are taking place in the open areas now.

(9-8-1955)

8. If the Madhya Pradesh Trust Act applies to any charitable, public, educational or other institution it should also apply to such institutions of Christians. If the present Act does not cover any institution of the Christians that Act should be so modified as to apply to them also. And, under the present Act, if it applies to them, no exemptions should be granted for filing of returns as also to others.

To Shri A. B. Shinde—

9. My grandson was reading in the Model High School before he joined the Christ Church High School. As he could not pull on there with his studies and he was weak in many subjects, he was put in the Christ Church School. Shri R. P. Guru, a teacher of the school, with whom I have friendly relations, said that if I put my grandson in the Christ Church High School, he would be under his direct supervision and that was the main reason why I put him there. Although I thought the School as worst. I put him there on the undertaking of Shri Guru. I did not give anything in writing as that was not necessary when I withdrew my grandson. But before actual withdrawal I had sent a letter objecting to the Bible teaching and Church attendance of my grandson. The admission form was not filled by me. It was filled by my son. I withdrew my grandson from the School at my instance and with the consent of my son. (A letter, dated 14-1-53 written by the father of the child was shown to the witness and he was asked whether it was written by his son. He said that it was written by his son asking for transfer certificate.) Without seeing my letter, which I request you to produce. I cannot say how long after that (even approximately) I withdrew my grandson from the school. I don't remember when I withdrew my grandson. The letter, dated 24-9-51, was written by me. But it was never replied. (A copy of this letter is also produced by the school authorities.) I would not question the date 31-12-52 as the date when my grandson left the school. The reason why I waited so long after my letter, dated 24-9-51, was that I waited for things to improve and also told several times to Shri Guru. I see that in No. 11 of the admission form my son had written "no" to the question "Do you claim exemption from religious instructions?". I note that my son in

No. 6 of the same form has written "private study" in answer to the question "name of the last school in which studied", while the child had studied at the Model High School for some months.

10. The Harijan Sewak Sangh started working in the province about the year 1932 or 1933 and Vanwasi Sewa Mandal about 8 or 10 years after. I personally started several schools in the locality both before and after the Harijan Sewak Sangh started its work. I also gave land for Vidya Mandir before the Harijan Sewak Sangh started functioning. I started 3 or 4 schools before the Harijan Sewak Sangh started, and two hostels for poor boys in Narayanganj and Niwas. I can supply their dates if you desire them. But I will have to refer to my records which are not here.

11. The persons who reported to me that they became Christians because of inducements and allurements and financial help did not speak to me that they were subsequently cheated. No case of cheating came to my knowledge. There were different categories of people. Some who became teachers became materially better off after conversion. In case of others to whom allurements and inducements were given and became Christians their material conditions did not improve. In some cases the promises given were also not fulfilled.

12. If we encourage tendencies of religious fanaticism, there is danger of demanding separate Theocratic States.

No. 6

(9-8-1955)

Name—J. E. Robinson.

Father's name—G. E. Robinson.

Occupation—Headmaster, Christ Church High School, Jabalpur.

Ours is a Government-aided institution and we follow different Codes. It is an Anglo-Indian School. Formerly since a long time our school had to admit only up to 50 per cent non-European and non-Anglo-Indian students, if they sought admission. Now that has been enlarged and we cannot refuse admission to any non-European and non-Anglo-Indian. Our school receives Government aid and the remaining expenditure is met by fees and endowments and scholarships. This school belongs to the Church of India, Burma and Ceylon. The head of that church, is the Metropolitan Bishop Mukerjee of Calcutta. The number of Christian teachers is six, and that of non-Christian teachers is also six. There are 58 Christian and 145 Hindu students. The non-Christian teachers were and have been serving for a long time, one is as old as of 30 years. The pay and other facilities given to Christian and non-Christian teachers are the same. We have English medium and pupils come from well-to-do families.

2. I know Ramprakash Sinha, who was in my school from 2-8-51 to 31-12-52. The date of issuing transfer certificate was later than 31-12-52.

3. We prepare students for Senior Cambridge and the Bible is taught as an optional subject. We do not teach the Bible to those who have not taken it as a subject. By question No. 11 in the admission form we do not mean religious instructions being given to any student but we mean to ensure that if a student takes Bible as a subject for examination, his guardian has no objection to it.

4. There are prayers every day at the beginning of the school. Announcements of the day's programme are made at the end of the prayers. It is not compulsory for every student to be present at the prayers. But it is compulsory for them to attend at the time of announcements. We have hostel accommodation where non-Christian boys are also admitted. Their number is 32 Christians and 44 non-Christians. They get up at 6 o'clock and have to pray silently for five minutes near their beds. It is not a conducted prayer and each one can pray as he likes. At night, however, there is a conducted prayer which is also not compulsory, but everybody attends it. The prayer is in an Anglican form which is adopted in our school, and is meant only for Anglicans. We did not reply to Beohar Ramprakash Sinha's grandfather's letter as I had to deal with the boy's father who was the recognized guardian. I, therefore, met the father and explained him the situation. He said that he had no objection to his son attending the church services on Sundays in the evening. This I noted on Shri Beohar Rajendrasingh's letter. I do not remember if I showed Beohar Rajendrasingh's letter to his son. The implication contained in the letter that the hostel Superintendent compels the non-Christian boys to attend the church is not correct.

To Shri Bakshi—

5. We do not get any help from outside, barring two scholarships meant for Anglo-Indian students amounting to Rs. 13 each per month. There is no differential treatment from our side in the matter of admissions, scholarships, and freeships among Anglo-Indian, Christian or non-Christian students. After I received the letter from Beohar Rajendrasingh, I asked Shri Guru to explain the position to the boy's father. The reason why I asked Shri Guru was that it was through him that the boy was admitted to the school. I met the father. I cannot say if I had called him or not. I did not take anything in writing from the father of the boy when he said that he had no objection because I took it as a gentleman's word. There is no date on my comments (in red ink) on Beohar Rajendrasingh's letter. I can only say that I forgot to put date there. It must be shortly after the receipt of the letter. Since his father did not object, the boy continued to attend the church but I cannot say how long.

6. To the question whether there had been any non-Christian headmaster in the school, Shri Shinde objects as irrelevant. Sardar Bakshi insists that the question be put and it is relevant. I allow it. The answer is that there has been non-Christian headmaster of the school so far. It is a Christian school.

No. 7

JABALPUR

(9-8-1955)

Name—Daduram.

Father's name—Sobha.

Caste—Gond.

Occupation—Agriculturist.

Address—Naighai, tahsil Jabalpur.

Age—50 years.

I am Gond by caste and was a Choukidar in the service of Shri Toudon, Thekedar, Railway Station, Jabalpur. The Christians, Hansa, Peter and Mohan, used to come to me and tell me that I should become their Gurubhai,

meaning thereby Christian and that I would be better off and would be given some money also. After some time one Padri by name Albert came to me and took me, my wife and my son in a motor car to a church and there we were baptised. My Choti was also cut. They asked me to come to the church every Sunday. They said "Tum Girja men adhe hakdar rahhonge". When I went to my village and told my villagers the story they said that I had become a Christian and, therefore, they would have no caste connections with me. The Christian Padri did not give the promised help. Therefore, and as I heard that Arya Samaj can reconvert me to Hinduism, I went to Arya Samaj of Gorakhpur (Jabalpur) and became reconverted to Hinduism.

To Shri A. B. Shinde—

I was a Gond and follow Gondi Dharma. I became a Christian by 'Lalach' (allurement) but I would not change my religion now if such an offer is made to me. The information about Arya Samaj doing reconversion work was given by Arya Samaj Pracharak.

No. 8

(9-8-1955)

*Name—*Jalimsingh.

*Father's name—*Shco Bux.

*Occupation—*Carpenter, G. C. F., Jabalpur.

*Age—*28 years.

The counsel for Christians, Shri A. B. Shinde, objects to the examination of the witness. Shri Bakshi says that he can be examined as he is an important witness disclosing relevant matter. As a matter of compromise and agreement between Shri Bakshi and Shri Shinde, it is decided that Shri Jalimsingh should give his statement in writing to which both the counsels have no objection. This is allowed.

No. 9

*Name—*J. B. Hulasirai.

*Father's name—*H. W. Hulasirai.

*Occupation—*Minister of the Methodist Church of Southern Asia.

*Address—*Civil Lines, Jabalpur.

*Age—*46 years.

I am the District Superintendent of Methodist Church of Southern Asia. (Shri Bakshi, on the analogy of the previous witness Jalimsingh, objects to his examination.) We had a Conference here technically called the Institute of Youth Directors of Southern Asia and it lasted for a week during April 1955. Two delegates from Paksitan had also come to attend it. After meetings of the Institute were over, Shri Joshi, A.S.P., Jabalpur, came to me and asked me whether there was such a conference I said 'Yes.' He then asked me the names and addresses of all the members that had attended the meeting. I gave him the names and addresses of the two Pakistani delegates as also two American Missionaries one from Bombay and one from Delhi who had come. But I refused to give the names of others as they were all from India and Indian Nationals. This is all so far as Shri Joshi, A.S.P., is concerned. I call this as harassment, because one community, to my mind, is

singled out for such enquiries. I have received a report from Bergi from one of my workers that enquiries regarding our activities were made from him also. By 'our activities' I mean activities of Indian Christians.

2. I have got in my hand a booklet entitled 'Arya Mitra'. I have marked passages in it which are objectionable, specially where the Arya Samaj programme is given. The portion on page seven gives what they want to do. I have marked it. This booklet is styled 'Arya Mitra—Isai Mat Samikshank' and is published from Lucknow. The table of contents is given at the beginning of it. I am handing over the book to the Committee.

3. During my 22 years' work in several places in Madhya Pradesh. I have found relations among Hindus, Christians and Mohammadans very cordial. It is only recently since about a year or two that we have found opposition to our work and malicious propaganda against our community by Arya Samajists.

To Shri Bakshi—

4. When I refused to give to Shri Joshi the names of delegates from India he agreed that I should give him the names of foreigners only. The Methodist Church has no headquarters in the world on international basis. All non-Catholic Churches are federated into the World Council of Churches with their Headquarter at Geneva.

5. I did not enquire from the Sub-Inspector of Police, Bergi, as to what he had enquired from Prabhu Charandas and why. (Page 42 of the Directory of Churches and Missions in India and Pakistan 1951 edition shown to him.) These are the aims and objects of the National Christian Council of which the Methodist Church is a member. We subscribe to the aims and objects given therein. I also endorse what is written there as regards the head offices of the above Council at New York and England. There are foreign Missionaries of my Church working in Jabalpur. I cannot give their number now but I can give a list tomorrow. The foreign Missionaries are here on invitation from the Church in India but they are paid by the Church in America. They can also be sent away by the Church of India. We keep a record of conversions made through our Churches, but I cannot just now give the number of conversions since 1947. I will furnish the list to the Committee after some days. (The certificate of baptism filed by Jalimsingh, shown to him.) The certificate is from our Mission. The Arya Samaj is here since I was a child studying here in school.

6. Prabhucharandas is one of our workers at Bergi. His educational qualifications are not high but as a worker he is very good. Although our ultimate aim is to convert every body to Christianity as Commissioned by Our Lord, we do not convert persons coming to us by inducement or with any other ulterior motive.

No. 10

(10-8-1955)

Name—R. J. Macwan.

Father's name—Zinnabhai Macwan.

Occupation—Teacher in Leonard Theological College, Jabalpur.

Address—Leonard Theological College, Jabalpur.

Age—60 years.

I am a Professor in the Leonard Theological College, where Christian students are trained for Christian ministerial work. I associate myself with

activities of general welfare of the people, for instance, in distributing milk-powder, contributing to flood relief fund, to Narad Memorial. About milk-powder, it is distributed from the railway station to various agencies irrespective of caste, creed or religion. We contributed during 1954 to the Prime Minister's Bihar Relief Fund, and Rs. 101 to Narad Memorial Fund.

2. We sent from time to time three batches of volunteers from among our students to Bihar to help construction of houses and schools. (Witness was assisted in reply by Dr. Thomas, Registrar of the College.)

3. There is no truth in the allegation that in the distribution of milk-powder any partiality is shown to the Christian agencies. There is no truth in the allegation which is maliciously brought against us that milk-powder is distributed only to the Christians or Christian Doctors.

To Shri Bakshi—

4. We had started a centre for social service at Bergi, but it has been discontinued since last year as Bharat Sewak Samaj started working there and we felt that there was no need for us to continue as they were doing the same work. We used to distribute one or two barrals of milk-powder in a year according to the quantity received by us. The choice of Bergi was not for the reason that it had any Christian population or it had any predominantly backward population.

5. Our students come from various Churches in India and their expenses are met by the respective Churches or individuals or bodies that sent them. Government of India pays the expenses of two Koreans. The co-operating Churches, about seven in number, meet the salaries of the staff. There are seven foreign nationals, mostly Americans in the college.

6. (To the question by Shri Bakshi, "What is the total amount of expenditure in your college?" Shri A. B. Shinde objects. The question being allowed the witness answers). "I cannot answer this question off-hand. It is not possible for me to say even approximately the figure of the last year."

7. In teaching comparative religion, we present other religions to our students in an appreciative manner and not in derogative manner.

No. 11

Name—Laxminaraan.

Father's name—Rajaram.

Occupation—Fitter, Gun Carriage Factory, Jabalpur.

Address—Gun Carriage Factory Quarters, Jabalpur.

Age—28 years.

To Shri A. B. Shinde—

I file a statement in writing. The girls' school is a Mission School and not Government school. Apart from the building and some monetary help given by the factory the school is run by the Missionary. No control so far as teaching and education is concerned, is of the factory.

No. 12

Name—F. M. P. Singh.

Father's name—Phoolsingh.

Occupation—Headmaster, Christian High School, Jabalpur.

Address—401, Napier Town, Jabalpur.

Age—39 years.

The Christian High School is run by two Churches—Methodist and Disciples. This school was started in 1930.

2. From 1930 till 20th September 1954 there was no complaint against the school and no trouble arose. Teaching of the Bible and Prayer were compulsory for all students and no trouble arose before September 1954. From 23rd September 1954 compulsory Bible teaching has been abolished. We are holding the prayer as before. The Bible teaching is compulsory for the Christian students. The Bible teaching was abolished because of the trouble. The trouble arose not only on account of Bible teaching but also for other reasons. Now the prayer which is sung is that of a general form and not of a Christian form. In this general prayer, we do not pray in the name of Christ but we pray in the name of God. A copy of a text of this prayer is submitted before the committee. This draft is in use since 23rd September 1954. The former prayer used to be *ex tempore* but it did not materially differ from this prayer except that it ended in the name of Jesus Christ. The five reasons for the trouble in the school are—

- (1) suspension of a teacher,
- (2) the teaching of the Bible,
- (3) amount of amalgamated fund,
- (4) alleged biased attitude of management against Hindu teachers and students, and
- (5) alleged non-admission of non-Christians in the hostel.

One Saraf, a teacher in our school, was suspended for instigating the boys to indiscipline and strike. Shri Saraf, was on the staff for 10 years from 1944 to 17th September 1954. He distributed copies of the three typed sheets (shown to the Committee) and he was actually caught red-handed distributing these. Of the three sheets, two are addressed to Shri Martin, the Manager of the School, the third one is not addressed to any one. I will file copies of all the three sheets. Shri Saraf, was suspended on 17th September 1954 for six days and an enquiry was held by the Director of Public Instruction. I am submitting a copy of his report to the Committee. The Director upheld the decision of the school in suspending Shri Saraf, and told him that in case he resigns, no action be taken by us against him. We adopted the modifications proposed by the Director of Public Instruction.

3. There are at present nine Hindu and 10 Christian teachers in the staff. Formerly we had 10 Hindu teachers and nine Christian teachers. The hostel is not run by the school but by the two Churches, one each. The school does not interfere in the internal management of the hostels. These hostels are meant for the school.

4. Shri Saraf resigned the post and so no action was taken against him. But I understand that he has been given a Government Job as teacher. There are many other High Schools, Non-Christian non-Government, in which, so far as I know, there is not a single Christian teacher. In my school there are 44 per cent Christian boys and 56 per cent non-Christian boys. In other

schools which are above mentioned I cannot exactly say how many Christian and non-Christian boys are studying but I vaguely say that the number of Christian boys might be by 5 per cent.

To Shri Bakshi—

5. No warning was given by the Government to my school in connection with the trouble in September 1954. Shri Saraf went against the discipline of the school inasmuch as instead of conveying to us the grievances of the students he instigated them to go on strike. Among other things, the allegations on the question of compulsory teaching of the Bible were correct. But he did not make any representation about this to the management. There was no drama either played or rehearsed depicting Hindu Goddess Kali and Hindu Gods in a disparaging manner, and extolling Christianity. I did report against Ramnarayan Verma, Lalji Prasad and Narendra of the 10th class alleging apprehension of breach of peace by them. In fact the first information report was not made by me. The City Magistrate and then the police enquired of me and it was in answer of that enquiry that I made the statement which I called report. Before the enquiry was made from me I had called upon the guardians (parents) of these boys to furnish bonds for good behaviour of their wards in the school. I had written letters on the 27th September 1954 to the guardians of the boys, but before that also I had written to their guardians to see me so that I may explain to them the indisciplinary conduct of their wards. I have not got a copy of that letter in the file that I have brought here. I shall furnish to the committee a copy of that letter. The question about the apprehension of breach of peace of any kind by the students was not put to me by the City Magistrate and I did not tell him in regard to that. In fact there was no apprehension of any breach of peace in my mind. The students apologised to the management of the school and they continued to be on the school register. They apologised orally for having taken part in the strike.

I do not know nor did I make any enquiry whether Ganesh Prasad was taking signatures from the students as mentioned by Janardhan or whether he went to Janardhanprasad. I never knew the incident of Janardhan having been hit, until I received a letter from Shankarlal, Janardan's father. The letter was given to me on the 2nd although it bears no signature. I called the class teacher Shri F. N. Mukerjee, who told me that while Ganesh Prasad was playing Kabaddi he fell on Janardan and that is how Janardanprasad was injured. I did not think it necessary to enquire into the complaint of Shankar Lal Bhatt regarding the allegation made in his letter that Ganesh Prasad had beaten his son because the latter refused to sign a paper brought by Ganesh Prasad, as the matter had been reported to the Police.

To the question by Shri Bakshi that the province of the police was limited to the enquiry of offence in which they can interfere and not in the matter of school discipline like the one of taking signatures as complained in that letter.

The witness answers—

“As I had enquired from the school master that it was an accident and not a deliberate action on the part of Ganesh Prasad and further more when this case had been given to the police, I did not make any enquiry.”

Shri Bakshi asked "Is it a fact that you did not then realise that it was necessary for you to make enquiry into the allegation of collecting signatures by Ganesh Prasad on the paper as alleged by Shankarlal, father of Janardhan?" (By 'then' I mean after the witness received the report of this incident).

The witness replied—

"I did not think it necessary after the report of the class teacher who was asked to enquire into the matter, by me. I gave a letter to Ganesh Prasad addressed to his father. In that letter I had asked Ganesh Prasad's father to come and see me in connection with this all. He did not come. I gave the letter before I enquired from Shri Mukerjee. There are no freeships or scholarships in our school. We don't have physical feats of students played on Nag Panchami day. There are some schools where Nag Panchami is celebrated like this. But in ours it is not so. The students did ask to celebrate feats-of-arms on the Nag Panchami day but I declined their request, because we did no such functions before. My reason was not that this was associated with Hindu culture and practices."

No. 13

Name—Shri Sohanlal.

Father's name—Shri Shaligram.

Occupation—Contractor.

Address—258/1, Kariya Pathar, Jabalpur.

Age—45 years.

I am B.A. (Hons.) and LL.B. I am Secretary of Gun Carriage Factory, Jabalpur, Arya Samaj and Secretary of Vedic Sanskriti Raksha Samiti, Jabalpur. I have submitted a supplementary memorandum and also answer to the questionnaire. It is incorrect to say that the Activities of the Arya Samaj are opposed to the Christian Community. The reason why such a charge is levelled against us is that while before the advent of Arya Samaj there were no reconversions to Hinduism, the Arya Samaj brings about reconversion of persons willing to come back to that religion.

2. I will file my statement in writing and hand over the same to the Committee on the 14th when the Committee returns from Sagar for a few hours.

No. 14

Name—Dr. E. Emanuel.

Father's name—Rajappan.

Occupation—Professor and Vice-Principal, Leonard Theological College, Jabalpur.

Address—Leonard Theological College, Jabalpur.

Age—58 years.

I was Secretary of the Madhya Pradesh Conference of Methodist Church of Southern Asia. My duties are very limited. In fact, they last for about only eight days in a year when the Conference meets. The Ministers are appointed by the Bishopies in consultation with the District Superintendent, which includes the Cabinet. Our Conference has to do Evangelistic work. We pass the character of every Director and if there be any unworthy work of his, we severely reprimand him. Inducements and allurements will surely be reprimanded. No case of such type came to the notice of our Conference.

To Shri Bakshi—

2. If there is any charge unworthy of a Christian Minister, it can be communicated by anybody, and by even a non-Christian. It is then enquired into and that goes to the Conference Relations Committee which investigates the case, and then it comes before the Executive Session of the Conference. We take into consideration reports appearing in the Press regarding the conduct of any Minister.

3. All Ministers of the self-supporting Churches are paid out of indigenous funds raised locally. But in case of Bishops their salaries are paid from Bishop Fund, which consists of money raised from all countries including America. I am telling this not as Secretary, but in my personal capacity. I do not know how the non-supporting Churches are financed. We Indian Christians, feel that we should be self-sufficient and do not like to depend on aid from outside. There is fraternal relation between all the Methodist Churches in the world. It extends to financial assistance from one country to another, e.g., from India to America and America to India.

No. 15

*Name—*M. K. Banerjee.

*Father's name—*S. C. Banerjee.

*Occupation—*Legal Practitioner, Jabalpur.

*Address—*Napier Town, Jabalpur.

*Age—*58 years.

I am a Hindu Brahmin. I came to Jabalpur as a refugee from East Pakistan and my son had been a student in Christ Church Boys' High School and is a student in St. Aloysius College, Jabalpur. I have come across no propaganda in the school or in the college with a view to convert students to Christianity. My son attended Bible Classes while in school.

2. During the whole course of education of my son in Mission schools, I had not found that anything was being done with a view to convert him to Christianity.

To Shri Bakshi—

3. I am a staunch Hindu and I have always been taking care that my boy is not influenced by any other religious teachings. Majority of the converts to Christianity are from poor classes and Aborigines but I know of some cases of people embracing Christianity who are rich and scholarly.

No. 16

*Name—*George Masih.

*Father's name—*Gangappa.

*Occupation—*Painter, 506-Army Workshop.

*Address—*Ranjhi, Jabalpur.

*Age—*About 40 years.

I am a painter in the 506-Army Workshop, Jabalpur. Formerly, I was a sepoy in the Supply Depot working as an orderly to Lt. Noor Mohammad at Gorakhpur. His neighbour, Capt. Morris, an Englishman, had an Ayah with whom I fell in love. The Captain told me that unless I became a Christian he would see me dismissed. I then became a Christian, married the girl and remained a Christian for ten years. Two months ago, I went to the Arya Samaj to have my *Shuddhi* ceremony and have come to my old

religion. I have been reconverted with my wife and children. After I had become a Christian, I had been to the Church only once or twice. My original name was Ningappa and when I became Christian my name was changed to George Masih. I have, now, applied to the authorities of the Workshop to have my name changed from George Masih to my old name Ningappa.

To Shri A. B. Shinde—

2. I did say to my wife before marriage that since we loved each other, she should become a Hindu. But she refused. Capt. Morris had told me that since I had spoilt his Ayah, I should become a Christian, otherwise he would see that I was dismissed. For the last ten years I had been persuading my wife to embrace my old religion but she was not agreeing. Lately, however, she happened to say herself that we should embrace our own religion.

No. 17

*Name—*Girja Kishore Kapoor.

*Father's name—*Shri Naval Kishore Kapoor.

*Age—*52 years.

*Occupation—*Merchant.

*Address—*Gorakhpur, Jabalpur.

I am the Vice-President of the Madhya Pradesh Branch of Bharatiya Jansangh here. Yesterday I have handed over to the Committee a written statement. In my statement I have written nothing from my own self. I have quoted passages from books and writings of the Christian Missionaries. References to pages have also been given. The desire to read Christian literature came to me when certain incident occurred regarding Jharkhand and in Naga Hills, when our Prime Minister, Pandit Jawaharlal Nehru, visited these places. On going through their literature I felt convinced that whatever colour they may give to their activities of proselytization as being out of love, service, and if it is not covered by these, out of discipline and good manners, the real object is to create a political problem ultimately culminating in the demand of a separate "Isaistan".

2. All my opinion is based on my study of the books and leaflets published by the Missionaries. I have not personally heard any preacher in Madhya Pradesh, or anywhere else advocating any such movement. I produce the book entitled "Masihi Awaj" of June 1954 number, issued from Raipur, at page 4 of which occurs:

"ईसाईयों की इस हालत में क्या यह मुनासिब नहीं है कि पाकिस्तान की तरह ईसाईयों के लिये भी हिन्दुस्थान और पाकिस्तान दोनों मुल्कों से जमीन लेकर एक स्थान कायम किया जाय."

3. I also produce a leaflet entitled "Pap ki Duniya Men" published and issued by Mission Press, Jabalpur. I produce the following "Ap Anant kal Kanha Bitawenge", "Hinduism and Christianity", "Tribal India Speaks", "Whole World is my Neighbour" (pp. 1035-1036), "Christianity and the Asian Revolution" (pp. 91, 93, 280 and 281), "Communism and Social Revolution in India" (p. 76), "Adivasi Mahasabha Visheshank" (p. 34), "Catholic Dharma ka Prachar" (particularly pp. 32 and 33), "Hand-drawn map of proposed Jharkhand area", "Catholic Directory for 1954 of India". (All the books except the leaflets are to be returned.)

To Shri A. B. Shinde—

4. By "Demand for Jharkhand" my conclusion from the books that I have read is that it is really a demand for "Isaistan". This is harmful to the country.

*Oral Statement made before the Christian Missionary Activities
Enquiry Committee.*

SAGAR

(11-8-1955)

No. 1

Name—K. Thirumalai son of Thirumalai Pillai.

Age—42 years.

Profession—Private practitioner.

There is nothing wrong in a Christian doctor presenting Christ to his patient in a Christian hospital. In fact it is expected of him that he should be both a good doctor and a good witness for Jesus Christ. The one cannot be divorced from the other. The efficient and kindly physical treatment of a patient by a Christian doctor, though necessary, is not enough. He has to witness Christ with words to everybody as also to his patients.

2. I, as a Christian doctor, give medical treatment and also feel bound to testify to the Saving Grace through Christ, and I have not found any trace of undue influence in that. I see nothing wrong, if in a mission hospital also a Christian doctor does the same. I have lost nothing in my practice because of this. On the contrary, some friends or some former patients come to me not only for medicine but for spiritual advice and discussion.

3. The last command of Jesus Christ has got to be carried out by every Christian, whatever his profession may be (*vide* Mathew 28-18-20). Witnessing Christ to a patient does not amount to inducement and he is not so circumstanced as to mind the wishes of the doctor.

4. I would allow '*Pracharaks*' to preach in a mission hospital. I do not know of scriptures of other religions. Therefore I am not in a position to say, whether a patient finds consolation in them or not. I know only of my religion and I know that consolation can be found in it, and I can present only that to my patients.

To Mr. Saraf—

5. If a particular Hindu patient wants a Hindu priest in our hospital it is up to him to bring him and we would not object to it but we would not allow in a Mission Hospital a Hindu religious man to come and pray for consolation to individual Hindu patient without being specially summoned for.

6. I would not object to similar treatment being given in a hospital run by other religious bodies.

(12-8-1955)

No. 2

Name—E. Raman.

Father's name—S. Raman.

Address—Gopalganj, Sagar.

I am president of the Evangelical Church in Madhya Pradesh. Formerly we had what was called Swedish Mission in short, or in full the Evangelical Missionary Society. It started in India in 1878. As a result of missionary activities a Church was organised called the Evangelical Lutheran Church. In 1949, the Mission was integrated with the Church and we have now Evangelical Lutheran Church consisting of the Mission and the Church. Its President is elected every 5 years and I have been its President since 1944, both before and after integration. Our Church and Mission activities are confined to Madhya Pradesh in India. I was present yesterday when Dr. Thirumalai was giving his evidence' and I fully agree with his views.

I would add that in fact it is to the advantage of a sick man that the doctor treating him talks to him religion. Because at that time the patient is in the most receptive mood, even if that involves a change of religion of the patient by appeal to his heart by the doctor. Most of the patients in Mission hospital are non-Christians and it is our duty to present Christ to them. It is not our duty to convert, but if a person becomes converted by our presentation of Christ to him, we welcome it. It is our duty to heal not only his body but also his spirit. In the case of schools we have conscience class and a Christian teacher teaches the Bible only to those Christians and Non-Christians who willingly attend that class. My answer to question 86 of the questionnaire means that moral instructions are not separately given from the Bible class. Moral instructions are given from the Bible and only to those who attend the Bible class. There is no separate provision for teaching moral instructions to those who do not attend the Bible class. Our annual budget since 1947 has been nearabout 4 lacs a year. Out of this, we receive about 2 lacs a year as subsidy from ENMSS. This money comes from Sweden. The missionary's salaries and allowances are not included in this budget. They receive it from Stockholm. I cannot give any idea even roughly of what that amount would be. The whole budget is worked out and it cannot be said that any sum received from Stockholm is earmarked for any particular work, e.g., the Evangelical work. It is the lump sum that we ask for from them. I do not subscribe to the ideas of those Christians who are anxious for the day when they may not have to depend on foreign aid, both monetary and personal. This idea does not appeal to me and I consider it as born of ignorance. Those of the foreign Churches, who are sisters, do not give it to any individual or individuals. They give money and the personnel for a particular cause, which is common to both the Church and the Mission. In our Church, so far as I know, there is no group holding such views. The work of the Church as such will not suffer if foreign subsidy is stopped but the philanthropic activities of the Church will be seriously affected. I am proud of the immense amount of good work that Christians and Christianity have done to India. (His attention is drawn to last para in answer to question No. 97 and 98 he says that he would like to withdraw the words "as in other countries of the world").

To Mr. Saraf—

2. My grand-father was converted to Christianity. There has been no convert from Islam though their number is quite decent here.

3. I file 3 pamphlets (1) Isai Mat Ki Alochna (Arya Samaj Chouk, Prayag), (2) Khuda Ka Beta and (3) Isai Kiyon Bante Hai. I do not draw your attention to any particular page or passage in those pamphlets.

Our relations with Government officers and the general public have been most cordial. There is no complaint of any harassment to us from them.

No. 3

Name.—Manohar Sadashiv Hardikar.

Father's name.—Sadashiv.

Age.—45 years.

Occupation.—Teacher, Mahila Vidyalaya, Sagar.

About the year 1934-35 when Christian Pracharaks used to preach in market places through songs and music, I had told them that I had a taste in songs and music and I used to improve their musical tune. In that way

I came in contact with them and they said they would be willing to give me employment if I became a Christian. I did not become a Christian, though I had a need of service, and there the thing ended.

No. 4
(12-8-1955)

Name—Shri S. A. Masih.

Father's name—Barnabas.

Age—41 years.

Headmaster, Emmanucal Boys' School (run by the Church of India, Burma and Ceylon).

Residence—Sagar.

There are 186 boys in my school. We have 12 Christian boys, 45 Moham-medans and the rest Hindus. We are five teachers, including myself. Four are Christians and one is a non-Christian. It is a Hindi Middle School. The Bible is taught in my school, but not as a subject. It is taught for about 20 minutes before the school begins. All Christian boys, majority of the Muslim boys and about 60 per cent of the Hindu boys attend these classes. It is compulsory for nobody to attend. Prayer is sung at the beginning before the school begins and it is not compulsory for any student to attend, not even for Christian students. The attendance is never less than 50 or over 75 per cent and the prayer is not a denominational prayer, although there is no set form of prayer. I generally lead the prayers. Sometimes I pray in the name of God and sometimes in the name of Lord Jesus Christ. A priest of the St. Peter's Church takes the Bible classes. He is not a teacher of the school.

To Mr. Tole—

Since the last three years I have a notice on the notice-board that the attendance in the Bible class is not compulsory. Even before this the attendance was not compulsory. I put up that notice on the notice-board three years ago because it occurred to me that I should do so, so that there may be clear understanding. The prayers that are offered in the school are definitely Christian prayers as it is a Christian school.

No. 5
(13-8-1955)

Name.—Miss Bojner, Mission Hospital, Khurai. (Miss L. Bojner, R. N. Swedish Mission Hospital, Khurai, district Sagar.)

I am at present in-charge of the Swedish Mission Hospital. In fact I can be called the founder of it as I started the dispensary about 22 years ago. We do not give free treatment, except to very poor patients, and there is no partiality shown among them in our treatment. The members of the staff are all Indian except myself. We have no qualified doctor at present, but we have trained nurses, compounders and technicians. Prayers are held before work begins in the outdoor section. Prayers are also offered in the indoor wards, but I am sorry that this is not done daily, although I very much wish it. I do agree with what Reverend Raman stated yesterday about the duty of a Christian doctor. A Christian doctor is in duty bound not only to heal the patient's body but also be a witness for Christ. I regard both as equally important. I heard Reverend Raman's statement yesterday. Our expenditure is about Rs. 10,000 a year including salaries. Out of this Rs. 4,000 is received as a grant from the Church and Rs. 6,000 we realize from patients.

No. 6

Name—Prannath Lekhi, Cantonment Executive Officer.

Father's name—Shri Bhagatram Lekhi.

Profession—Executive Officer of the Cantonment Board.

The following copies of letters are shown to him :—

- (1) Memorandum No. A-1/8/, dated the 20th August 1954, from President, Cantonment Board, Sagar, to the Director of Public Instructions, Madhya Pradesh, Nagpur.
- (2) Memorandum No. 3590, dated the 4th September 1954, from District Inspector of Schools, Sagar, to the Manager, Emmanuel Boys' English Middle School, Sagar, and St. Joseph's Convent School, Sagar.
- (3) Letter, dated the 10th September 1954, from Emmanuel Boys' English Middle School, Sagar, to District Inspector of Schools, Sagar.

I have seen these letters. In this connection I state that there were two schools involved in our letter of the 20th August 1954—one the Convent school (the St. Joseph's Convent School) and the other, the Emmanuel Boys' School. The reply from the Convent School is not in the file of the Committee. I would very much like that the Committee should see that as well. To the points raised in the letter, dated the 10th September 1954 of Dr. Thirumalai, I have to say that our programme was between 10-30 a.m. and 11-30 a.m. and this did not conflict with the timings of their programme. Regarding previous non-consultations with the school authorities I, as the Chief Executive Officer of the Cantonment Board, maintain that as Cantonment Board we are the elected representatives of the people of Cantonment area and it has been our practice in the past not to have any previous consultation nor do I deem it necessary that previous consultation should be held on such occasions of National function. The reason why we made a report was that they did not reply to our letter that they had already fixed their own programme and that therefore they would not be able to participate fully in our programme.

To Mr. Raman—

The Roman Catholic School (Convent School) never attends and never co-operates in any such function of national importance. It is a fact that Dr. Thirumalai did attend our function after the Church Service was over.

No. 7

Name—Peter Patidas.

Profession—Doctor of Mission Hospital, Damoh.

I am the doctor in charge of the Mission Hospital at Damoh. It belongs to the Disciples of Christ Church. There are 20 beds in the general hospital, we are treating outdoor patients also. The daily average attendance is about 50 and the total number of patients for the year is about 4,000. We have three grades of payment from the patients: those who pay (i) full charges, (ii) half charges and (iii) free. Last year there were 232 cases free and 32 cases of half free, and the rest of the 4,000 cases have been charged fully. Among the

free cases, the proportion of Christian and non-Christian would be 1 : 4 likewise I think is the case in respect of half payments also. Damoh town has a population of 40,000 and the Christians are only 400. There are 13 members of the staff. These are all Christians, out of the total expenditure of about Rs 30,000, only about Rs. 3,000 is paid by the Church as a donation. The rest is collected from the patients.

No. 8

Name—Melaram Sharma, s/o Pt. Nandlal Sharma.

Residence—Sagar.

I am the President of the Sagar Arya Samaj for over two years now. I am producing a copy of the anonymous letter which I received in January, 1955. The original is shown. I cannot point out to any particular person who had written it. It has been received by post. The man who opened the letter, threw away the envelope. I received the letter by post. In fact the letter was received by the Secretary of the Arya Samaj who sent the letter with the envelope to me. I have seen the envelope and wanted to scrutinize the stamp of the post office but it gave me no idea as to the sources of the letter. I sent back the letter with the envelope through a peon to the secretary. Afterwards I got a few typed copies made of this letter. I believe that some Christian may have written this letter though not honourable Christian of the upper status. That shows the mentality, according to my belief, of the rank and file of the Christian community. There was a note in the *Amrit Bazar Patrica*, dated the 26th December 1954 in which was conveyed the news that certain Hindus of Uttar Pradesh had been converted forcibly to Christianity. That cutting has been sent by me to Shri R. B. L. Gumastha, Additional Deputy Commissioner, Sagar.

To Mr. Raman—

I do not remember the address on the envelope, viz., whether it was to the President or to the Secretary but generally our letters are addressed to the Secretary. My surmise is that this also might have been addressed to the Secretary. I do not think that an Arya Samaji or even a Hindu (other than Arya Samaji) would write such a letter.

No. 9

Name—Balwantsingh, s/o Parmanand.

Residence—Sagar.

Profession—Music Master.

A Christian pracharak came to my house some days back and began preaching when a few other persons also gathered. I questioned him. He used to say that there is Mukti only through Christ, and all Indians will have to become Christians one day. Jesus Christ is going to be born again. And he also asked me my income and profession, etc. He said a lot of other things also about the benefits of the former British rule and the great disadvantage of the present regime. He also gave me a booklet. He was an Indian.

To Mr. Raman—

I have seen him several times and could recognise him if I see him again. But I do not know his name.

Name—Donald T. Rice.

Father's Name—Ray E. Rice.

Profession—Doctor, Mission Hospital, Damoh.

I am a co-ordinator of the Jiwan Tara (Star of Life) Programme. It is a rural development programme intended to improve the general standard of life of the people. Our chief emphasis in the past had been on public health. We had one training course in the year 1954, and one is in progress now and will last for about 7 or 8 weeks. I am handing over to the Committee 5 sheets which will give them some idea of our working and programme. Our annual budget is about Rs. 52,000 in 1955. All this money comes from Societies in America listed in our letter-head of which I have handed over a copy to the Committee. Our programme is for five years. I cannot say what really is going to happen after five years. Last year we had 18 persons in the course on our roll, which ultimately dwindled to 11 in the end. All of these were Christians because at that time we thought we should start our work with Christian *Gaon Sathis*. This year we have 11 Christians and one Hindu under training. Out of 12 in last year's batch, all are employed under our programme. The scales of pay of the *Gaon Sathis* are given in the sheets that have been handed over to the Committee. My salary is separate from Rs. 52,000 shown in the budget. During the training we have no Bible class but we have devotional service. We expect all to be there and each one of the *Gaon Sathis* has a rotated system of his prayer and thus the Hindu *Gaon Sathi* will be free to lead the worship as he thinks best.

To Mr. Tole—

I have never been present in what the *Gaon Sathis* used to say about religion and other matters but from their reports I gather that they used to talk to the villagers about religion also. It is difficult for me to say what they talked. I further maintain that as an Indian Citizen they had every right to talk to the villagers on their own religion, namely, Christianity.

No. 11

Name—Shrimati Malti Shrikhandey.

Designation—Head Mistress, Government High School, Sagar.

I was a student of Mission school in Seoni (Chhindwara) some 30 years ago. I was there for about four years. Bible teaching then was compulsory and I used to learn the Bible and sometimes stood first in that subject. Afterwards when I grew in age, I began to have some idea of my own religion and I took objection to the method in which teaching was conducted in the Bible class. Our Hindu Gods and Goddesses used to be spoken in a very derogatory language. Then along with another friend of mine, Miss Verma, I agitated. But this situation was so unbearable that I had to leave the Bible class. I was then told that if I did not want to attend the Bible class, I had better to leave the School. Mrs. Peter was the Head Mistress and she used to take the Bible classes. I and Miss Verma discontinued going to school. When my father asked me the reason for my not going to the school, I related to him all the story. Then Mrs. Macneil came to my house and promised

me that such a thing would not recur and that I should continue going to school. I then began going to the school and I was attending the Bible class. No such disparaging words were said while I was there. I passed the VII class and left the school but the same thing happened again when my younger sister was a student in the school and attended Bible classes. This was about two years after I left the school. The same Mrs. Peter and Mizi Bai were responsible for teaching the Bible and speaking derogatory words about our Gods and Goddesses. My sister then had to leave the school on this ground. Mrs. Macneil was the wife of preacher and had influence with the school authorities. During the time of my younger sister, Mrs. Macneil was probably out of India and there was nobody to intervene.

One Geeta Mukerjee, who is well known to me, came to me some 7 or 8 months ago, asking me for help to her sister Sujata, as Sujata was in great need of help and service. She told me that some Christians told her that if she embraced Christianity Sujata would be sent for training and helped in other ways. I told Gita to see that she does not become a Christian. I further told her that although I could not help Sujata in getting her a post or sending her for training but I would help her with Rs. 10 per month. Soon after I learnt that Sujata was selected for some training or appointment, so I had no occasion to send money.

To Mr. Raman—

I was about 13-14 years old when I was a student of the Mission School. I do not think that it could be a device on the part of Gita to represent in the way she did in order to excite my sympathy and extract help from me, as I knew Gita from childhood. Gita was in training when she came to me in my place at Sagar.

No. 12

*Name—*Micton E. Coleman.

*Father's name—*John J. Coleman.

*Profession—*Missionary.

*Residence—*Amarmau (District Sagar, Madhya Pradesh).

Our Mission is called 'American Friends Mission'. We started work in what is now Vindhya Pradesh from the year 1896. Our activities in Madhya Pradesh, dated from 1949. In Vindhya Pradesh and Madhya Pradesh our activities are confined to what is called Bundel Khand. In Madhya Pradesh our area is only approximately 15 miles radius round Amarmau. Our primary work is evangelistic, though we have not been able to make converts in our area and none in Madhya Pradesh. In Amarmau we had a primary school which we have closed temporarily since April 1955, but we have a dispensary which is working. We have our Pracharaks also one living in Madhya Pradesh Dayalchand was our preacher in Madhya Pradesh until 1st May 1955. Our method of preaching is not to decry any existing religion in India but to preach Christ positively.

2. I know of the complaint made against Dayalchand, or in fact against the whole party. I have received a letter, dated the 9th June 1955 from the District Magistrate, Sagar, informing me that on the 24th February 1955 in my speech at village Shahsan I had uttered objectionable words. In reply to this, I have asked for an appointment to the District Magistrate to explain the whole situation to him personally. All that I can say now is that neither

I nor those who were with me then uttered in our preachings any objectionable words. We do recite the 10 Commandments as part of Christian teachings. One of the Commandments is "Thou shalt not make unto Thee any graven image" and so forth. We have translated into Bundelkhandi as "Devi Dewta Na Manaiyo, Na Pujiyo, Na Ghar Me Rakhiyo". Our budget of the Mission in Vindh Pradesh is about 1½ lakhs. That comes mostly from Ohio Friends Church in America.

To Mr. Saraf—We do not join the Hindu festivals like Dashara and Diwali. We join activities which are purely social, educational and national. We do not participate in Hindu religious festivals like Dashara and Diwali.

No. 13

Name.—B. L. Saraf, Advocate, Sagar.

I am connected with several social, religious and cultural institutions of Sagar. I am the president of the Mahakoshal and Vindhya Pradesh Rashtriya Swayam Sewak Sangh, I am the Treasurer of the Sagar University. I am connected with a number of Trusts, with a charitable dispensary, and the schools in Sagar. After passing my law in the year 1925, I worked as a Junior to some lawyer in Allahabad. There, on some information about me, Reverend Lucas came to think that I might probably become a Christian and he tried to persuade me in many ways but I was not convinced of the superiority of the philosophy of Christianity and I remained a Hindu. I consider the non-participation of Christian friends in what I consider as cultural festivals, like Dashara and Diwali, as unfortunate. My fear further is that any extra-territorial affiliations and religious loyalty may not be healthy for the security of the State. That has a tendency, to my mind, of making them not good Indians though they may be very good Christians. What I mean is that at some crucial moment of real trial and stress for the security of Bharat those who have outside affinities and outside affiliations may not prove helpful to the security of Bharat and it might lead to further division and disruption of our land. The happenings in Jharkhand and Assam are a pointer to this. I should also like my Christian friends to accommodate our national and cultural functions with their religious requirements. I have heard the statements of Dr. Thirumalai and Reverend Raman. I entirely disagree with them in their views that they should preach (witness to Christ) just as he says in the case of a doctor to a patient of a teacher to a student of a manager of an orphanage to an orphan. I consider this bad, as the patient and the student and an orphan are so situated that they cannot displease them, and it would be taking undue advantage of their situation as a patient, student or an orphan.

No. 14

Name—M. S. Shrikhandey, son of Shanker Rao Shrikhandey.

Age—42 years.

Profession—Headmaster, Mahila Vidyalaya, Sagar.

The witness is too vague.

*Oral Statement made before the Christain Missionary Activities
Enquiry Committee.*

MANDLA

(15-8-55)

No. 1

Name—Rambharos Agarwal.

Father's name—Seth Bhaddelal.

Occupation—Lawyer.

Residence—Mandla.

I have sent my reply to the Committee's questionnaire, and my honest views are expressed therein. The litigants of Salhedanda village of Mandla tahsil by name Luta and Hazari were coerced by one Padri by name Anthony Thudiyhill (Roman Catholic) to effect a compromise of their case on pain of dire consequences. Being afraid, they effected a compromise. This matter went to the Civil Court and one of the findings of the Court is that the compromise was not voluntary but a result of undue pressure by the Padri. The motives, as I understand, must be to show his influence and superiority in that village with a view to convert people to Roman Catholic faith. Other persons of Salhedanda have made complaints to the Deputy Commissioner through the District Congress Committee, Mandla, about undue pressure of this Church. It is not merely my information but also my personal knowledge that loans were advanced by the Roman Catholic Missionaries with a view to convert people to Christianity. There is another Mission also working in the Mandla district. It is now called Gondwana Mission but no instances of objectionable methods have come to my notice with regard to their working. I file a statement today. In this I have suggested remedies to protect an aboriginal in his ancestral faith. On the analogy of the Land Acquisition Act I say that the permission of the Deputy Commissioner should be necessary for an aboriginal leaving his ancestral faith, but not so when he comes back to his ancestral faith. In a backward tract like Mandla district, in my opinion, officers of high character and efficiency should be posted. At present the general opinion is that those who are sent here are sent by way of some sort of punishment for their not very efficient work elsewhere. In fact the process should be reversed. Men of proved efficiency and character should be posted here as backward people need more sympathy and more looking after their interests than those in the advanced areas. My written reply to question No. 42 of the questionnaire is based on my belief that conversion not only to Roman Catholic faith but also to any denomination of Christianity would lessen an aboriginal's affiliation as an Indian though I grant that this cannot be said of highly placed and intelligent men and women.

No. 2

Name—Shri D. L. Dilraj.

Father's name—Dilraj.

Occupation—Missionary of the Gondwana Mission.

Residence—Mandla.

Our main work is Evangelistic but so far we have no converts. Our main work is in the backward tracts, amongst the aboriginals in the Mandla district. Our annual expenditure is about Rs. 7 to 8 thousand. We get this money from

the Bishop of Nagpur. We have 3 school teachers, 2 of them do pastoral work also. We have no pracharaks in addition to these. They are also not regular pracharaks. Our total number in Mandla district would be about 400. The main field of work in Mandla district is of Roman Catholics and their number is much larger than ours. I cannot say how much. It is the lack of funds that is coming in the way of our evangelistic work in the Mandla district. Had we the funds, we would have done as we did 20 years ago. I have also heard complaints of the type regarding advance and loans by the Roman Catholics stated by the previous witness but it may be just to help a poor man in his needs. The other aspect also can be there, that this loan may work as an inducement to conversion. Our Mission, therefore, had never adopted this method and would not adopt this method even if we have money. On our part I should not fail to bring to the Committee's notice that the Roman Catholics reached the places wherever Government help could not be available and the Roman Catholic have helped in such places. That fact also must have attracted the persons residing in those distant parts of the jungle area, towards their (Roman Catholics) religion. Our Government is looking more and more towards the welfare of the tribal area in matters of education, financial help and general uplift. This is welcomed by the people of those areas. It is also welcome to me. About the Roman Catholics, I cannot say.

To Mr. S. P. Verma —

There is a small dispensary belonging to the Mission at Patpara. These four persons have come from Travancore, three ladies and one gentleman. Besides doing their hospital work the two who are attached to the hospital do preaching work also. The other two are learning the local language. In fact all four are learning the local language in order to prepare themselves for work in this locality. They are not paid by our mission. They are paid by Travancore mission although they are under the Nagpur diocese.

To Shri S. B. Shukla, counsel for non-Christians—

I cannot say what has been the increase or decrease in the number of Christians here for the last 3 or 4 years. This information can be given by the Bishop of Nagpur. We keep no record of the work done by our workers.

No. 3

Name—Koshibai.

Father's name—Mudewa, Gond.

Occupation—Agriculture.

Residence—Raitwar, tahsil Dindori.

MANDLA

No. 4

Name—Singarobai.

Father's name—Kodu.

Occupation—Agriculture.

Residence—Bijori, tahsil Dindori.

No. 5

Name—A. I. George.

Father's name—Rev. A. P. Itty.

Occupation—Secretary, Patpara Mission.

Residence—Patpara.

Formerly Patpara was a Mission station of the Gondwana Mission. We have taken over Patpara, and the near about villages from that Mission. It is now an independent Mission and not a part of the Gondwana Mission. Our funds come from Travancore Mission. I, my wife and two other ladies came here on an invitation of the Nagpur Diocese. Our annual budget is about Rs. 3,000. The amount comes from Travancore. Our sphere of work is confined to 7 or 8 villages roundabout Patpara. Our main work is evangelistic. There are in all 49 Christians in our area and the rest are mostly Gonds. We came in last October. But Christian Missions have been working in the area since about 70 years. We do preaching work, and sometimes visit houses. We run school and some medical aid is given, as there is no medical aid available nearabout. Patpara is 7 miles from Mandla and important medical cases are referred to Mandla Hospital. Some 3 or 4 people came to me individually and told me that they wanted to be Christians. I then questioned why they wanted to be Christians, and I was not satisfied of their worthiness. Therefore I did not convert them. The Gondwana Mission has made available to us all their establishment and work.

To Shri S. B. Shukul.—Whenever we go for preaching, we go in numbers, varying from 3 to 12. Generally we collect a large number of people. We preach in substance that through Jesus Christ alone people can get salvation. We never say about their religion. We tell them about our life and experience and about their faith. We sing Christian songs and show magic lantern slides. There are no records of conversion for the last 10 years. I asked people who had come to me to become Christian whether they had come for financial help or to get a woman in marriage, as I had heard that people are actuated by such motives to become Christians. That has been within my experience also that people come to become Christian with that expectation. There are people of our confidence in every village who are not Christians and they invite us for preaching, medical help and other works.

No. 6

Name—Ishwardas.

Father's name—Jhadudas.

Occupation—Kotwar.

Residence—Khitoli.

Some 2 or 3 years ago I had been to Junwani where my son was reading in the Mission School. Father of the Church, whose name I don't know, is called Bade Swami. He gave me several tracts asking me that I should distribute them amongst the villagers and take the villagers every Sunday to the Church. I took the pamphlets and distributed them and also asked the villagers to go to the Church. I am kotwar of two villages. In fact I had taken some Baigas of Lakhanpur to the Church on Sundays, but they did not continue to go as they said they did not like that. Then Bada Father asked me why I was not trying to take the people to the Church. I told the Bada Father that I was a Government Kotwar. I

could not do more than I was doing. I could not help when the people did not go to the Church. This he did not like and became displeased with me. One day I went to Junwani again. I was standing in the courtyard of Amritdas master, hearing two other masters' quarrel. As I was standing, Bade Father came from behind and when I heard his steps I legged behind but he became wild and he gave me good beating saying that I was not doing his work and was not taking the people to Church. The father followed me but I anyhow escaped. I reported the matter in Mawai P. S. next day. The next day the Bada father came to my house and entered it. He threatened that unless I continued to send my son to his school, I would be turned out. I was afraid of not sending my son to his school. Then I began sending my son to school and nothing happened to him. Some 15 days back they have turned out my son from the School and I suspect that the reason is that I have come here to depose facts. I had given written statement to the Committee when it visited Dindori last time I gave a statement (Bayan) in writing dated the 10th December 1954. A copy of it was given to the Committee by Shri Nilkanth Sharma along with his answer to the questionnaire. (The original is shown to the witness and he admits his signature.

No. 7

Name—Chhiddi

Father's name—Hira

Occupation—Cultivation

Residence—Surajpur, tahsil Mandla

My village is a mile and half from Salhedanda and about 10 miles from Katra, where there is a Roman Catholic Church and a Padri. The Padree used to give me two bottles of kerosene oil and Rs. 13 per month so that I might learn Christian religion and induce others to become Christian. He used to tell us that it is no use worshipping our Gods and Goddesses. He also used to say that we should not say "Ram Ram" when wishing each other but should say "Jai Issu". For some time I did his work and tried to learn his literature. But after some time I began to realise that I was loosing my caste and would be ex-communicated by my caste fellows. Therefore, I became cold in this matter. Then the Padri Sahib discontinued paying money and two bottles of kerosene oil. Salhedanda and Surajpura are on the other side of river Narmada and are Jangli tract. Katra is near Mandla. Year before last Chhota Padri Sahab of Katra told me that I was their old worker and should work for them, myself become a Christian and make others Christians and then I would get my old remuneration of Rs. 13 and two bottles of kerosene oil as before. I know that there are five houses of Catholic Christians and about 50 houses of Gonds in Salhedanda. The Catholic houses were formerly of Gonds. They have converted to Christianity about two or three years ago. The Gonds told the Christian converted that they would not allow them to touch their food and not have such other connection with them. On this there was some quarrel between the two parties. The Catholic insisted that they did not cease to be Gonds because they adopted Christianity and they had every right to take food, etc., in their caste pangats. The matter was reported and on Government officials' intervening and telling them that the Christians should not interfere with the Gonds and the Gonds with Christians, the matter is now at rest. There is a dispute between one Luta and Hazari. Both are Gonds and non-Christians. The Padri Saheb of Katra is siding Hazari in that quarrel. I cannot definitely give reason of the quarrel but I gasp that one Ajansingh is Christian and his mother and Hazari's wife are sisters. That may be the reason for this sidetaking of the Christian Mission.

Name—Suraj Prasad Verma.*Father's name*—Shri Janaklal Verma.*Occupation*—Photo Artist and Secretary of Arya Samaj, Mandla.*Residence*—Mandla.

I have replied to the Committee's questionnaire. I have several occasions to go into the interior in connection with my business, and also in connection with Ramayan function. I have recorded in writing my experience which I am handing over to the Committee. Nandu, son of Lingu Baiga of village Bijoara informed me when I had been to his village that Foreign Missionaries forcibly took away his sacred Trishul and Sath Kathwa talking very disparagingly about them and took them into Church and sprinkled water on them saying that these are nothing and Jesus Christ is our Saviour. He also gave me in writing copy of the application. This has been sent to the Committee and I give the original for your perusal. I was also informed by an old man, who is locally called Gandhi, and a few others with him that the Christian Missionary there (in order to convert people) played the following trick. He brought two idols one of Jesus Christ and the other of Ram or Krishna. He told the audience that these were the two idols one their God and other his God. He would try which one is purer. The pure one would come out of the dirty water if both are placed in it. Then a bucket of water was brought and some dust thrown into it. The idol of Jesus and the idol of Ram were then placed under the water taking care that the idol of Jesus should be under the idol of Ram. Then they were asked to call out their Gods to swim over the dirty water. The Hindu idol did not come up and then it was his (the Christian's) turn to call his God and then he gave a shake to the pot and the idol of Jesus swam over the water as that was made of wood and that of Ram or Krishna was made of metal. In this way the ignorant and backward people are deceived into believing that there is truth in what the Missionary says. These tricks are played in the open bazar. I am willing to produce my two informants. In fact they would have come to day, but due to heavy rains, they were held-up. I shall willingly produce them in Nagpur or if the Committee comes in open season, then I will produce them here.

Ratnu, son of Lingu Baiga told me that one foreign Padri beat him as he thought he was interfering with his work of conversion. Ratnu has given his written statement to the Committee and I produce the original here for the Committee's perusal. Village Bijora is far in the interior and difficult to approach. I asked Ratnu why he did not report to the police. He said that it was difficult for him to go alone. He could not find a companion as they were afraid of pressure from Missionaries. Bhangi, son of Dasru Baiga was also beaten by the Missionaries. He had made a report. His writing is also with me and a copy is given to the Committee. Asru, son of Baisakhu Baiga informed me that the foreign Padri entered his house, drove away his children and wife, and locked it because he thought that Asru was not going to the Church and not taking others to the Church although he was a Mukhia. He has given a report in writing. The original is shown, and a copy given to the Committee. Bhagutsing has also given in writing the original shown and a copy has been handed over to the Committee. Ishwardas Kotwar, who was examined yesterday, has also given his report in writing to me. The original is shown and a copy is given to the Committee. Lamu Gond and Chhatarsingh have

also given their versions in writing. The original is shown. Copies of this have already been supplied to the Committee. These are instances of how the Roman Catholic Missionaries in Mandla are terrorising the people in the backward tracts. These are not isolated cases but instances of what they do and of which I have heard various reports. Lately their behaviour like this has no doubt lessened. But it may be revived again.

Loans were advanced by the Roman Catholic Mission with a view to conversion. Small amounts ranging from Rs. 2 to Rs. 10 are given to ignorant and simple people so that they may be tempted to become Christian and if they do not become Christian, heavy interest is realised. Roman Catholic Mission was constructing a school in Salhedanda in the year 1953-54. Salhedanda and Surajpura people did not give Begar to the Missionary. The Missionary Padri, therefore, beat the people of Salhedanda and Surajpura. Some of the people of those villages reported the matter to the Congress Committee and also to the police. Ramsukh Pande, a head constable, went to make enquiries and it is believed he reported against the missionary. Seeing this, Shri H. Ross, Deputy Superintendent of Police, Mandla, transferred Ramsukh Pande to Bajag, an interior thana of this district, where generally people are sent by way of punishment. Ramsukh Pande represented his case to his officers and all the papers are in the District Superintendent of Police's office, as I believe. I went to the District Superintendent of Police's office in order to find out if I could get copies of the above said papers. There I was informed that it was not possible for me to do so, but I think if the Committee writes to them they may supply copies of the proceeding to the Committee. Kunwardas's daughter was reading in the Mission School, Sijhora. Kunwardas settled her marriage in his own caste. He is the waterman of that school and when he went there Rev. Lamers, who is a padri, and also in-charge of the institution, beat Kunwardas saying that his daughter should have been married to a Christian and not to a non-Christian as she has studied in the Christian school. Kunwardas reported the matter to the police and when Rev. Lamers came to know this, he gathered a sort of panchayat in the village and offered apology to Kunwardas. But Kunwardas has been removed from service.

Panchhabai aged about 13 or 14 years, daughter of Radhelal Pathari of the village Kisli was taken away by a Christian boy, son of a teacher of Narharganj. I do not know his name but the young man was a forest-guard. She was turned Christian and married. The matter was reported to the police and a Criminal case was started but what happened of the Criminal case I do not know. This occurrence had taken place in the month of August 1950. The report to the District Magistrate was made on 26th August 1950.

I give another instance of how the people are converted to Christianity. There is a custom among the hilly tract people and among the tribal that they do not take water from other caste people. The Christian pracharaks pretending to distribute medicines, give medicine in liquid form and after sometime the pracharak tells the caste people that man is worthy of ousting from their caste because he had drunk water from the hands of Christians. The caste people then outcaste him and the man has to suffer heavy compensation (Jat Dand) in the form of feast, liquor, etc. Ultimately the man becomes nervous and gets converted to Christianity. These are done by the agents of the missionaries, who make propaganda in the caste people that the person has become a Christian by his taking medicine containing water from Christians.

The evidence of one Chhiddi who deposed about Missionary activity of taking sides in litigation with a view to conversion is a typical instance of what a missionary does. There are various ways and many methods of inducing people to become Christian, too numerous to mention in such a short time. But I am giving some more illustrations as follows :—

- (1) Christians do not allow their wells to be used by non-Christians when real need of water arises unless they become Christian. This has happened in Bijora village.
- (2) Love affairs—An instance of this has already come to the Committee's notice yesterday.
- (3) Petty employment and monthly salary—This has also come to the Committee's notice yesterday.
- (4) Giving material help to the guardians of children and to children who read in the mission school.
- (5) Changing name of a student in the attendance roll in the mission school.
- (6) When boy with Hindu name passes an examination or leaves a Mission school and wants a transfer certificates, then his name is given as a Christian.

I am giving a few instances for your perusal. One Nanhudas Panka of mission school of Parsel Daori near Bonder was given a Christian name when he wanted a certificate. His father's name was mentioned as Christian, viz. "Dr. Rembo". I file a written statement.

No. 9

Name.—Nilkanth Sharma.

Father's Name.—Ramdatt Sharma.

Occupation.—Arya Updeshak.

Residence.—Nagpur.

I am Arya Samaj Updeshak. I have travelled in Mandla district in connection with my preaching work. I have gone alone and also with Shri Suraj Prasad Verma. I heard the statement made by Shri Suraj Pd. Verma and endorse the same. I also file my written statement. I had replied to the questionnaire sent by the committee and along with my reply I had sent copies of various statements made by several persons. The originals of these were shown to the Committee by Shri S. P. Verma.

No. 10

Name.—Bhagwani Singh.

Father's name.—Hemsar.

Occupation.—Cultivation.

Residence.—Murta.

I am a member of the Dindori Janpad Sabha. The villages of Junwani Mohania, Deoridadar, Andhiar Khon and Mohwari all situated in Mawai than of Mandla district, were originally inhabited by Gonds. But for the last 10 or 15 years they are being converted to Christianity. The methods of conversion are monetary help, inducement, Terrorising people and others, of which I give a list in my note which I have written and is under my signature. Now the Christian population has increased very much and still continues to increase.

My village Murta is about 4 or 5 miles from Junwani. In my village also, the mukaddam's son has been turned into Christianity last year while he was a student in their school. They get hold of the Mukhia so that they may be able to use him to convert others. These are all very jangli tracts where pacca roads are very distant. They (these Christians) are of R. C. Mission. My mother was treated when she was old but she did not recover by the treatment of the Missionary there. So she was brought to Mandla and recovered her health. In the other village mentioned above, 100 persons may have become Christian in the course of the last year. There are 5 or 6 Churches (Kachcha) in the villages situated at a distance of about 5 miles from each other. We do not have eating and drinking connection with those who have become out of caste. We don't take back to our caste a married couple who become Christian. We can take back the males but not the females and even for males the charges of taking back in our castes come to about Rs. 100 per head as expenses for caste feast.

No. 11

Name. Shri Umeshdatt Pathak.

Father's name. Shri Damodar Shastri.

Occupation. Pleader.

Residence. Mandla.

I am advocate at Mandla. I am old worker in Mandla district and was also a member of the Provincial Council. I belong to no political or communal organisation. For some time, I was a member of the A. I. C. C. People claim that I am one of the oldest public worker in Mandla, I had many occasions to go into the interior. I am LL.M. and M. A. Before I came to Mandla, I was a professor in the Morris College, Nagpur and at Jabalpur also.

I have been in Mandla since the year 1930. I used to go for teaching in the Law College from Mandla. I have some knowledge of happenings in Mandla district, and the methods which the Missionaries employ to convert people to Christianity, particularly in the backward and village tracts in Mandla district. They are objectionable. They convert people by giving them inducements like money, loans, taking sides in litigation, distributing clothes and too many other questionable ways to be enumerated are resorted to. I have personally gone and met many of the converts and known them at first hand. Their conversion is based not on conviction or knowledge of Christianity but on things other than these. I have studied the Bible and in some cases I found that the new converts have actually no knowledge of Christian religion. Conversion on a large scale did take place after the flood and during the War. The methods of the Padris have changed now no doubt, but they have become what I should call 'underground'. They have now their secret agents getting pay and salary working among the villagers and trying to persuade them to become Christian. Except in distant areas in Mandla, the method of coercion-*cum*-inducement has been changed into secret agencies doing the work. Generally they catch hold of some influential persons of the village, such as mukaddam and his son and the kotwar, and work through them. That conversion to Christianity affects, the loyalty to India is not true in the case of the first generation of new comers. In fact they feel for their old religion and are not very happy over the change. But of the 2nd and the subsequent generations it is definite in my mind that their loyalty and affinity to India become affected. There are various factors leading to this

mentality. For instance, the attitude of ex-communication by the caste fellows, the teachings of the Missionaries from childhood and many others. The use of liquor by the R. C. Missionaries is another great incentive to the tribal people in the jungle to embrace Christianity. The Christian Missionaries are encouraging the backward area Gonds in their separatist tendency to demand a state of their own. The Missionaries think they will be profited by this, as the educated Gonds, who may be expected to be future leaders of the Gonds, would be mostly Christians. This also can be said to be a part of the Jharkhand area. There are a hundred ways of the Padri to do conversion. They also act as recruiting agents for labourers for Assam plantation from where they come back either as Christians or Christian-minded.

*Statement made before the Christian Missionary Activities
Enquiry Committee.*

KHANDWA

No. 1

(17-8-55)

Name—Rameshchandra Tiwari.

Father's name—Ishwariprasad Tiwari.

Occupation.—Cinema Owner.

Residence.—Khandwa.

I am District Organiser of the Bharat Sewak Samaj. I was President of the Bharat Sewak Samaj. During my work as President of the Harijan Sewa Samaj I had occasions to move in the interior to contact the Harijans particularly the Balahi Community and work amongst them. I received complaints that the R. C. Church in their schools, after the admission of their children, show their Jat as Christian and also change their names to Christian names on occasions suitable to them. Many Balahis and guardians of the children complained to me. They also give free boarding and lodging to their children in order to convert them to Christianity, and ask their parents to attend the church as also to the children to attend the church. I made enquiries myself and sent written complaints to the Deputy Commissioner, the District Inspector of Schools, and the Secretary of this Committee. There were enquiries made both open and confidential. Open enquiries were made by the A. D. M. Shri Deosthale, and Magistrate, 2nd class, Shri Gadre, and confidential enquiry by Shri Naik, A.D.I.S. From the open enquiry I found that the allegation made by me were really not enough, there were more serious and more varied things also that were done by the Missionary. For instance, they used to have their paid pracharaks, who really act as informers, giving them information about the village or mohalla activities. When a child is born, the Missionary is informed by these pracharaks and some nurse comes and helps in the delivery and also sprinkles water and then, without the knowledge of their parents, writes their Christian names in their Church registers. The nun or the priest sprinkles the water.

My whole evidence is confined to my information regarding the Roman Catholic Church and not with respect to the Methodist or any other Church. The Roman Catholic Missionary used to insist to have fees and books from those, whose parents could not attend the Church. They would even be removed from the hostels. Other methods of their operation have also come to my notice. For instance, giving loans without interest to those Christians

and non-Christians who attend Sunday Church Services and demanding interest from those who would not do so. The report to the Deputy Commissioner and others mentioned above was made by me in the first four months of 1954. I have sent a written answer to the Committee's questionnaire.

To Shri A. B. Shindhe—On behalf of the Christian Missionary.

Most of what I have said above is based on information received by me. My enquiries were confined to the community, members of which made complaint to me.

No. 2

Name.—C. D. Meghshayam.

Father's name.—Rangabhaiya.

Occupation.—Pleader.

Residence.—Khandwa.

Among other public works, I am the President of the Nimar District Harijan Sewak Sangh. In my capacity as such, I had arranged to get schools opened in the backward tracts mostly inhabited by Balahis. Of course, some caste people also live there. When a school is opened like this, Christian Missionaries also open their schools and induce the Balahis (the Backward Scheduled Caste whose population predominates in the Khandwa tahsil) to send their children to their schools and not to send them to the Janpad Schools. They say what is there in those schools for their children to learn, they would teach them, give them free books and other facilities, their aim being ultimately to convert people to Christianity. In the distribution of milk powder they mostly confine their distribution to the Balahis Awar in the Khandwa town. Christians and non-Christians live there. In the rural areas lately there has been free distribution of American ghee amongst the Scheduled Caste people, mostly Balahis. Their intention in using this method of distributing milk powder and ghee amongst the Balahis is an inducement to conversion. I have sent in writing my answers to the Committee's questionnaire and therein I have mentioned the names of the various Missions working in this district, and one which is a new arrival is Seventh Day Advent Mission. I stick to my answer to the questionnaire. Seventh Day Adventist Mission is also known as Saturday Mission.

To Mr. Shindhe -

In these villages there is no scope for more than one school. Bhojakhedi is one of the places about which I spoke regarding the opening of school. There are not enough children in Bhojakhedi for two schools but there are surrounding villages, no doubt, where there are no schools. But they are at a distance of three to four miles from Bhojakhedi. The school at Bhojakhedi was started in the year 1954 and soon after, say after a month, the Missionary started the school. Which Missionary is that I cannot say. Our jurisdiction as District Harijan Sewak Sangh extends to the whole of Khandwa district, and therefore, necessarily to Bhojakhedi. Owing to the opening of a Christian school at Bhojakhedi the Janpad school has not lost but the struggle is going on between the two. By struggle, I mean that they are trying to attract students from our school to theirs. Similar difficulty is felt in the Community Project Area also. I have said that the object of opening the school at Bhojakhedi by the Christians is to convert the people to Christianity. I do not know what is happening in that school itself but I know of their general activities in the district. The

motive of the Harijan Sewak Sangh working among the Harijans is to uplift them and we have no motive of conversion, while Christian Missionary has the motive of conversion. I cannot say of all Balahis that they have no faith in their own religion but there is no doubt that there are among them persons who are swayed by material consideration to hang their religion.

No. 3

Name.—B.bulal.

Father's name.—Rukhdooji.

Occupation.—Teacher, Janta High School, Khandwa.

Residence.—Khandwa.

I was a student in the Roman Catholic Mission School from the primary class up to the end of primary education. Up to that time the Roman Catholics had only a primary school. After passing my fourth primary standard I joined Fisher Middle School of the Methodist Church. After passing my Middle, I was sent to Mhow for High School education. Mhow school belongs to Roman Catholic Mission. When the time for sending application form for the matric examination came, my name was entered as Babulal Walter though my name throughout was Babulal and I was a Balahi by caste, and I had continued to be a Hindu. I objected to "Walter" being added after my name. But Headmaster, probably Father Fernandez, would not agree to omit 'Walter' from my name and said that if I insisted I would not be sent for the examination. Then I had to succumb. Throughout, my education was free. I was then sent to Ranchi St. Xavier College and given a loan of Rs. 120 and the Mission met all my expenses there, but there was condition attached that on my passing the examination and my return from Ranchi I should serve them as teacher for one year. I went to Ranchi, passed my Inter Examination, and came back and served them as teacher in their school. While serving as teacher, I also prepared for my B.A. Degree joining the Nilkantheshwar College. During my service in the Mission School I used to take interest among my caste fellows, both among Balahi students and among other Balahis. This raised suspicion in the mind of the Missionaries who said that I should stop my activities otherwise they would terminate my services. Their suspicion was that I was working among my caste fellows, Balahis, in a manner which was prejudicial to the interests of the Roman Catholic Mission so far as conversion was concerned. They also gave me inducement that they would make me Headmaster and when I did not succumb to that, they also threatened me that they would send me to jail if I did not stop my activities. They also warned me against keeping close association with R. C. Tiwari. One other reason for their displeasure against me was also that I used to object to their changing name of Balahi students and adding Christian name without their guardian's consent or knowledge, in their register. And as to their caste also, they used to add not purely simple Balahi but Balahi Christian. There is a register in every school in which when a student comes to be admitted for the first time, his date of birth, his name, his father's name, and other specifications are mentioned and there is a column for the signature of the guardian of the boy, meant for the signature of the guardian himself. In that column, instead of taking the signatures of the guardian the Manager, Padri of the Mission school, himself used to sign. On complaint to the Education Department, Shri Naik, A.D. I.S., made an enquiry about the month of April 1954. There used to be a

prayer for the boys of all the classes and then prayer in each class. Both these used to be Christian form of prayer and compulsory for all the students, whether Christians or not. These prayers used to be offered before the actual teaching commenced. On Saturdays, there used to be a period for religious teaching and for Moral lessons. The religious teaching consisted of teaching Christian religion only and the Moral teaching was for non-Christians. Balahi boys had to attend the religious teaching. The Roman Catholic Mission has a boarding house where students are given free lodging, free boarding, free books and clothes. The students had to attend the Church every day for prayer. This was compulsory for them. Even non-Christian boys had to do this. The boarders were asked to bring their parents or guardians to the Church on Sundays and if any boarder failed to do that he used to incur the displeasure of the authorities of the Mission and finally he used to be removed also.

On the 26th January 1954, seeing that there was no National Flag hoisted on the school building, I approached the Manager, Marriobaritto, to give me a flag for hoisting in the school. He said he had nothing to do with the 26th January and I also had nothing to do with it. As a result of their displeasure on account of all these activities they made a report to the Police against me under section 448, I. P. C. The Police enquired into the matter and found their complaint false. I then filed a case against the Manager, Marriobaritto, under sections 500 and 211, I. P. C. The case is pending. I left the post as one month's pay of June 1954 was given to me and a notice of termination of service was given on 31st May 1954. The reason given in the notice was that I was not a trained teacher but that was mere device to terminate my services because of their displeasure. In their Khandwa dispensary they give free medicines to those who are either Christian or whom they expect to convert. In my own case I have experienced this. I know that Fathers and Nuns go to the place, into the houses of Ballhis, where a child is born. They are informed of this by their Pracharaks. When they go there they sprinkle water on the child and make some mark with water on his forehead. They give the impression to the parents that they are giving the child 'Ashish'. The child's name is entered in their register with the Christian name without the knowledge or consent of the parents. The child grows up like any other Hindu child and in his home he is never treated as a Christian or he is never known as a Christian. It is only in the Padri's register that his Christian name remains and this is used when the child is educated in their school and an opportunity for a certificate of education comes. I cannot say if this was the case with me but I have all along remained a Hindu Balahi and even in my marriage I married a Hindu Balahi girl in Hindu Balahi form of marriage, although I was a student in a Mission School at the time of my marriage and although I was persuaded to marry a Christian girl and not a Hindu Balahi girl.

As President of the Harijan Sewa Samaj I have received communications from several Balahis complaining against the activities of Missionaries. The annexure No. 26 to my written answer to the questionnaire of the Committee (page 178 of the file) contains the original signatures of the various persons. They gave me this and I have sent it on to the Committee.

To Mr. Sindhe—

I was a child of six or seven years when I entered the boarding house and I do not remember the circumstances in which I came from my house. I was given Mithai (sweets) and some Chana and was carried by the Father.

I do not remember whether my parents were at home or not. For the first time I realised that my name was tampered with in order to make me Christian, when I wanted to fill the application form for appearing in the Matric Examination. Then I was about 18 or 19 years of age, before that to my recollection I was not baptised. Never, before for about 12 years did I complain to my parents that I was taught Bible or things of that sort. The Christian Fathers tried several times to persuade me and even told my father forcefully that I should become a Christian. They had every hope that I would become a Christian. But I did not become a Christian, I never gave any thought to the reasons as to why the Missionaries were giving me my education, my boarding, lodging and everything free.

I applied for correction of my name to the Deputy Commissioner on 10th March 1955. For five years I did not take any action in that direction as I was ignorant of the formalities required to alter the name. I did not want to forego the advantage of getting education in the way I was getting, by then raising controversies about my name. I have got a brother in Police. I do not know whether he is a Hindu, but I believe him to be a Hindu. His marriage has been performed according to Hindu rites. His name is Ramlal. Another brother of mine Champa Lal is also a Hindu. To my knowledge none of my relatives were or are Christians.

No. 4

Name. Edwin (L. Devdasan).

Father's name. A. Devdasan.

Residence. - Delhi.

I am a welfare worker connected with National Christian Council and I am stationed at Delhi. I am a field-worker of the Committee of Gift and Relief Supplies of the National Christian Council. My Committee has its headquarters in Delhi. Our Committee is Christian, but the Council of Voluntary Agencies that co-ordinates the distribution programme includes non-Christians as well. The gifts of milk-powder, ghee and other supplies come from other countries including America and New Zealand. These gifts are spontaneous from the Christian Churches in America because they know of the food shortages in India. The distribution is intended to be made to all irrespective of caste, creed or religion, and that it is not used for religious or political purposes. We take good care to see that no agency of ours goes against this. I myself travel extensively in India and so far I have not received any complaint that it has been misused. Our contact persons through whom actual distribution is organised are confined to a particular class or person. It can be a Christian Missionary just as any other welfare worker, or hospital, or any non-Christian social worker. In Madhya Pradesh I have seen the Additional District Magistrate, Damoh, and the Deputy Commissioner, Jabalpur and they have no complaints to make about the distribution.

To Mr. Bedekar—

We have a list of the agencies which share the supplies for distribution. I have not brought it here from Delhi. Rev. Nath is our contact person for Khandwa district. There is no other than him at Khandwa. I cannot say off-hand if there is any or how many non-Christian contact persons there are in Madhya Pradesh. This is my first visit to Madhya Pradesh and I have been 8 or 9 days here. It is the first time that I came to Khandwa, in fact

Khandwa district, and I came here today by 11 O' clock train. I will be too pleased to send a list of contact persons in Madhya Pradesh. My address is Post Box 339, New Delhi.

No. 5
(18-8-1955.)

Name—Devi Pushpwati.

Husband's name—P. N. Prasad, Assistant District Inspector of Schools, Khandwa.

Occupation—

Residence—Khandwa.

I was a Headmistress in the R. C. Mission School, Khandwa, from July 1948 to 1954, i.e., for six years. I am a trained teacher. I am a Protestant belonging to the Church of England. (Now C. I. B. C.) In the beginning there used to be a common *Samajik Vandana* not confined to any religion. Then the classes used to go on. This used to be our practice. But for about a year before I left service the *Samajik Vandana* was also changed and it took the form of Roman Catholic prayer conducted by Roman Catholic teachers and students. Non-Catholic students and teachers had to attend the classes and stand quiet. After this common prayer, another prayer also used to take place in the class-room of each class. That also was a Roman Catholic prayer conducted by Roman Catholic teachers and students in which non-Catholic students had to stand quietly. Both these prayers were compulsory for all the students. On Saturdays during the last school periods there used to be one period for religious teaching for Catholic boys and girls and for those boys and girls also whom the Manager, Nuns and the Catholic teachers took to be Catholics, that is, mostly Balahi boys whether they themselves or their guardians took them as non-Catholics or not. For other students there used to be a period for Moral Teaching. In the religious teaching, Catholic religion was taught. These were compulsory for both. In fact it was a school period. There is a hostel attached to the school and there these hostellers are given free boarding and lodging, in fact all expenses, by the Roman Catholics. In that hostel, there were also many Balahis and some Korku students. They were also treated as Roman Catholics in the matter of compulsory attendance at prayers, Churches, etc. I heard about a year before I left service that those boys and their guardians were complaining that they were not Roman Catholics and that they were Balahis and Korkus and that their names should not have been changed to Roman Catholic Christian names. In the birth-date register, among other columns, there is a column for the signature of the Guardian, in which guardians have to sign, but in the case of most of the Balahi boys, the Manager, who is a Roman Catholic Father, used to sign his name. That gave him an opportunity to change the name and the religion of the boys. That is what I think. I would give a specific case of one Babu Makund or Makund Babu. He passed his primary examination from Ganesh Talai School and the certificate showed his name as "Babu Mukund" or "Mukund Babu". But when he was admitted in the hostel and in the fifth class "Nicholas" was added to his name. His age might have been 12 or 13 years. I was placed in a dilemma, because the Middle School certificate showed him to be Babu Mukund or Mukund Babu and the Manager showed his name as Nicholas. Then I raised that point and I was told that the Manager was the final authority and I had to do as he directed me to do. There were a few other cases also but I did not protest. There was some enquiry made by the Assistant District Inspector of Schools Shri Naik, after I had left the service, but Shri Naik had enquired from me also. When

there was scarcity of water in Khandwa, we had a big cistern of water which used to be filled by the Municipal tanker. This water was to be distributed to the whole of the Bada Awar, i.e., a Mohalla of the Balahis, without distinction. Several times it so happened that when people of that Mohalla used to come with their pots (gunds) to take water, Roman Catholic Preachers would deny them water, telling them that they come to take water and do not come to attend the Church. And if it used to be a Church Service day, they used to attend the Service before they were allowed to take water. There was no compulsion to attend Church service but a strong suggestion. The cistern was in the compound where the School and the Church is located. In the case of children whose guardians or who themselves did not come to the Church they used to be deprived of their concessions. I know there used to be discrimination in the matter of giving medical service among the Roman Catholics and non-Roman Catholics. On the 26th of January 1954, the National Flag was not hoisted in our School for the whole day, from morning to evening. I sent two teachers to the Manager to ask for a National Flag to be hoisted but the two teachers returned without it. They said that the Manager told them that it was not necessary, as the school had functions in the afternoon. In the afternoon function also, there was no flag hoisted. In the Diwali holidays of the year 1953, the school was closed only for three or four days while Government orders were to have holidays for ten days. The Manager did not agree to close the school for ten days even though I had pointed out to him Government orders about the holidays. The Manager said that it was their (Catholic) school and they could have as many days' holidays for their school as they liked.

One of the reasons given out to me for termination of my services is that I was not a Matric trained. This is good reason for their removing me. But the real reason, to my mind, is that we were not pulling on very well.

Babulal was given a notice in the month of April 1954, that his services were terminated. I had told Babulal that he should continue.

To Mr. Shinde—

The Manager was also an Assistant Teacher in the school and was under me as I was the Headmistress. As Manager, he was over me. The appointment letter that I received, was under the signature of the then Manager. The duties of the Headmistress and the duties of the Manager are not prescribed and defined or detailed anywhere. Before I actually left service there was correspondence between me and the Bishop regarding the termination of my service and the final letter of termination of my service came from the Bishop through the District Superintendent of Church and not through the Manager. If the Committee desire, I can supply a copy of the order. There were twelve teachers in all in the school including the Manager of these, three were protestants, two Muslims, two Hindus and five Catholics. (She first said only one Hindu teacher. Then she corrected it.) Babulal Walter Nilkanth was also a teacher in the school. He used to sign as Babulal Walter Nilkanth. I cannot recite the prayer. I had told Babulal that the notice was not legal and that he should attend his duties under me as they were examination days of the school. I knew that some of the students in the hostel were not Christians, although they were treated as Christian because they themselves and their guardians had told me so. Some four or six complaints of this nature came to me. I went to the Manager and questioned him. Before 1953, I remember of one complaint of that nature brought to me. The aim of giving the students Catholic name was

to facilitate their conversion to Catholicism. No Protestant has to my knowledge done or would do so with anybody because there were no Protestants students in the school, except my son. The admission register is entirely in the custody of the Headmistress and the Manager. Other teachers in the school could see it only at our instance. In fact the feelings between me and the Manager were bitter. By strong suggestion stated previously I mean the circumstances in which people were placed, owing to lack of water, and the language and the tone in which they used to be addressed for going to Church, was such that they had to go to Church before they could take water. But I do not mean that any pressure or threat was used. I think wrong was done to the Hindu boys in not giving them the full quota of Diwali holidays in order to tag those holidays with the Christmas holidays. I would feel so if as a Christian, only one day holiday is allowed to me during the Christmas.

No. 6

Name Babulal.

Father's name - Bhurelal.

Occupation Shopkeeper.

Residence Barur, tahsil Khandwa.

There is a Janapada school in my village Barur. Barur has a Harijan population mostly Balahis of about 250 persons. About 20 children of the Balahis are reading in the school. I am a member of the School Committee. There is a Christian Pracharak and his wife. Both are staying in the village, but away from the Mohalla. They go in the Harijan Mohalla, and collect people including children and tell them that if they accept Christianity they (or their children) would be given free education, free books, slates and other things. They offer other inducements also. For instance, milk-powder, children's clothes and some money also. I, as a member of the school committee, have approached the Harijan mohalla and asked them as to why they are not sending their children to the Janapada school, to this they reply that in our school we do not get the facilities of free books, free slates, etc., and they being poor they have to take advantage of the Christian Missionary who gives all these. They do not distribute these things to any other poor man except those from whom they expect to be made Christian. There is no doubt that 20 children in the school are not enough and there are children in the locality who need education and any management which should start a school helping them with slate, books, etc., without any motive of change of religion will get students.

To Mr. Shinde—

Though there is not a regular Missionary School there, two Missionary Pracharaks occasionally do the teaching work also among the Harijan boys. I have myself seen the Pracharak distributing milk-powder, cloth and other things mentioned above. I have also seen the Head Padri who occasionally comes there. If I see him I would be able to recognise him. (He identifies Rev. Nath as the person.) My personal knowledge about the school-going children extends only for a year, when I became a member of the school. I have personally helped them by distributing them free caps, slates, and other things worth about Rs. 100. Then I asked to come to school and they said they are willing to come to school.

No. 7

Name—Babulal, age 17 years.

Father's name—Kunjilal.

Occupation—Student.

Residence—Bhadangiya, tahsil Harsud.

I am Balahi by caste. I read in Sirpur Mission School and remained there for three years in the boarding house. After two years I was sent by Father Hofstee to Khandwa Mission School. There I was for six months. During that time Father Anthony told me to become Christian, otherwise I would not be given education in that school. Then I told this to my father. My father came to the school and enquired of Father Anthony. Father Anthony told him the same thing. My father did not agree to make me Christian and he took me away from the school. For a few days I did manual work. When Shri Ravishanker Pathak of village Kundai (ex-malguzar) came to my village he was told by some people that a poor boy could not get his education because the Missionary insisted that he should be a Christian and his father did not agree to that. Shri Pathak called my father. My father related all the story to him. He then said "Give me your son, I will take him and put him in school." My father gave me to his charge. He took me to his village Kundai. There is a school in Kundai. He got me admitted there and kept me in his own house, and maintained me at his own cost. I passed my fourth Hindi class in 1953. I then joined the Hindi Middle School at Khalwa and am getting Rs. 12 per mensem as scholarship from the Janapada, which owns the Khalwa school, and am now prosecuting studies in the sixth class. My name as entered in the school register is Babulal, son of Kunjilal, caste Harijan.

To Mr. Shinde—

There was no other Harijan boy of my age in that school when I was taken to Sirpur.

No. 8

Name—Vardhaman alias Motilal, caste Balahi.

Father's name—Amra.

Age—18 years.

Occupation—Student.

Residence—Rustampur Piplod, Khandwa tahsil.

I was a student in the primary school of my village Rustampur Piplod. It was a Government school. I passed my fourth Hindi class, when a Roman Catholic Padri came to my village and told my father that he would give me further education provided my father gave me to him. My father agreed to give me to him but said I should be educated only in a Government school. I was brought to Khandwa by the Padri and was admitted in the Government School at Khandwa. There I passed my fifth class. My father told the Padri that I was not being given education in English. I was then sent to Mhow where I joined the Matric class. When the time came for sending application form for the examination I was shown as Joseph. To this I protested.

I said "my name is Motilal and never Joseph, how do you put Joseph as my same? I would not agree to it." Then they said that there was nothing wrong in putting Joseph. It simply meant *Badnawala* and there was no harm in my adopting that name. I then agreed to adopt my name as *Vardhaman*. To my knowledge, my name up till that time and at the time of sending application form continued as Motilal in the school register. When I was reading in the Khandwa school, I was taken to the Church at Pandhana. It was in the year 1945 or 1946 when my age should have been 9 or 10 years. There I was baptised. What actually they did with me, I do not know. I never knew that any new name was given to me then. I did not take it that anything special happened to me or that the process involved a change of my ancestral religion. No consent was taken of my father. It was when my name was given to me as Joseph at the time of sending my application for the examination, that it came to my mind that the things they have done in 1945 or 1946 were intended to change my religion. My name Vardhaman continues up to date, but others call me by my own name Motilal.

About the year 1949 or 1950 the Christian Father who was then at Pandhana came to my house at Rustampur Piplod. He saw a picture of God Vishnu there. The Padri asked me to get him that photo. I gave him that photo and he said "why do you worship such a *Shaitan*?" and he took it out from the frame, tore it, and trampled it under his feet. After he went away my brother named Biharilal, who was feeling enraged, told me not to bring such persons in our house in future and if I did so he would beat me as also such persons. While teaching religion in their period of school, they speak disparagingly of Hindus. I got my shuddhi ceremony performed in June 1955 to set at rest all doubts about my being a Hindu.

To Mr. Shindhe--

In the Shudhi my whole family joined and performed the ceremony. Otherwise it was likely that they may not have been recognised as Hindus. Because of me their names were also written in the Mission. I do not know when their names were written in the Mission. The whole mohalla people were anxious to be reconverted by Shudhikaran and my father also said that they were treated by the Christian Missionaries as Christians and therefore his name must also have been written in their register. The file which they used to bring contained their names. The Shudhi was performed by the Arya Samaj and the certificate was given by them. In my village from the last five or six years there is no prohibition of Harijans drawing water from anywhere, and Sawarn also take part in religious functions. There is a small temple in our village in which we can go. The picture that I had said in my deposition was pasted on a tin sheet. It was pasted only at the four corners and could be removed from the tin. I did not object as I was confounded and puzzled when the Father began to take out the picture. There were in all, including male, female and children, 10 or 15 persons present in number. Five or six people from the mohalla also were present there. Nobody said anything to the Father, nor did they object when the picture was trampled by the Father. There were two other boys of my age and they are in the village doing manual labour. They were not literate.

KHANDWA

(19-8-1955.)

No. 9

Name.—Iqbalshankar Shrivastav.*Father's name.*—Gangasarl Shrivastav.*Occupation.*—Pleader.*Age.*—56.*Residence.*—Khandwa.

I was a resident of Uttar Pradesh and was educated in the Christ Church School and College at Cawnpore. I came to Madhya Pradesh in 1921, and was Naib-Tahsildar from 1921 to 1930. From 1928 to 1930 I was at Khandwa as Naib-Tahsildar, and on the 30th September 1930 I resigned my post of Naib-Tahsildar owing to the call of the country then, regarding Salt and Jungle Satyagrah. Previously in 1918 at the call of Mahatma Gandhi, regarding boycott of school, I along with three others was the first in Cawnpore to leave our studies. Since 1931 I have been practising here as a pleader and advocate at Khandwa. During my duties as Naib-Tahsildar I had occasions to visit almost every village in Khandwa tahsil and afterwards also as a Pleader here I had occasions to meet people including Harijans, both Hindu Harijans and Christian Harijans and I came across no complaint of any foul or forcible conversion to Christianity, either by the Roman Catholics or by any other Christians. As Naib-Tahsildar I was also Superintendent of Fairs in Khandwa tahsil and had occasions to hear the preachings of the Christian Pracharaks both Roman Catholics and Methodists but I came across not a single instance in which they might have asked people to become Christians or spoke disparagingly against other religions. I had occasions to work during the last two general elections. In the last election I myself stood as a candidate for the State Assembly on Jan Sangh Ticket. In the election before that I worked for an independent candidate, and so I had to travel the whole of Khandwa district. Although my constituency was Mundi, and Mundi is in Khandwa tahsil that candidates constituency whom I supported was Pandhana in the Khandwa tahsil. But I had my sympathies for one Praja Socialist Party candidate from Burhanpur and other independent candidate from Harsud, in the last election. In this election campaign, I came to visit Harijan voters also both Christians and non-Christians, and the Christians told me that they had instructions from their Missions that they were free to vote they liked. In 1931, till 1954 there was no agitation against the Christian Missionary in Khandwa tahsil. It was since April 1954 that such an agitation has been started and it has coincided with the notices served on Babulal Walter and Mrs. Prasad for their removal from their services. It is clear to me that the root cause of this agitation against Christians are the activities of Babulal Walter and Mrs. Prasad who are also helping some bigotted gentlemen in this agitation. I have seen with my own eyes from 1931 to April 1954 that Hindus, Muslims and Christians joined together in meetings and prayers for various things like ending of successful fast of Mahatma Gandhi and also far various other things. In 1944-45 where there was a food shortage I supervised voluntarily on my own account and I found that the Missionaries were absolutely impartial in the distribution of foodgrains between Christians and non-Christians, and no temptation was offered. It is my experience that there was absolutely no discrimination shown by the Missionary in their hospitals in their schools and in other activities in which they either joined us or they had their own activities, between a Christian

and a non-Christian. The first pamphlet which I received against Christians is the one that I am handing over. (It is the same which had been filed by Babulal Nilkanth as Annexure No. 13-B at page 140.) Babulal Walter was with the boy who gave me this pamphlet. It was distributed in the month of April 1954. I got another thing written from Rajaram, dated the 3rd May 1954, regarding this affair. I am also handing over a third leaflet. On getting the handbill No. 3, I got in touch with some of the alleged signatories of the handbill and I had in writing from them that they have nothing to do with that handbill. This is No. 4 paper that I am handing over. When I heard that there were conversions to Hinduism I went to the Mohalla Chota Awar of Khandwa town and asked them how they had changed their religion overnight. They told me that none of them had changed their religion and six of them had given to me in writing that they have never been converted to Hinduism and continued to be good Roman Catholic Christians. I know that on the 26th January 1954 the National Flag was flown over the Roman Catholic Mission Middle School. When statue of Lady Fatma was brought here last year in November or December all persons had joined the public prayer in the Roman Catholic Mission School compound and the Chaplain of Roman Catholic Mission prayed for long life of our President and Prime Minister and condemned communists.

Towards the activities of the Harijan Sewak Sang, the attitude of Missionary is one of welcome.

To Mr. Shindhe—

When the notice was served on Mrs. Prasad terminating her services, she locked the school office. Ultimately the lock had to be broken open at my advise as I was engaged as the counsel for them for that purpose.

I have seen the book named 'Children of Hari'. I would send it to you.

To Shri A. L. Arzare—

I am a Rai Sahib even now from the year 1944. As I had worked in various capacities in the National War Front in the last war, I used to be paid Rs. 250 per month as honorarium and also travelling expenses by the British Government. During the last election my security was forfeited. I do not remember if Thakur Bhagwantsingh of Ghatakhedi whom had supported in the last election was opposing me in the previous election, was a candidate in my constituency of the last election from Mundi. I have never held any office in any public institutions nor do I care to. During my career as an advocate otherwise also when I came in contact with the people I used to make all sorts of enquiries as to their welfare, as to their crop, in the case of Christians the attitude of Christian Missionaries towards them and complaints came to me whom I questioned. Before June 1954 I had no occasions to move about with Missionaries anywhere. I have never seen the Missionaries working or preaching in the mohallas going from house to house. Even after June 1954 I had no occasions to be with them in their preaching work or any other religious activities. Once I was taken in their jeep (as I was ill) when the Committee visited Khandwa. I went there not at the instance of anybody but on my own account to apprise Dr. Niyogi of my knowledge. That was in Bada Awar, where Roman Catholic Middle Mission School is situated. I was there only for about ten minutes as it was intolerable for me to hear all those things as there were charges and counter-charges, lies and counterlies. I did not go to the Circuit House to meet Dr. Niyogi as in the two minutes talk that I had with him in the Roman Catholic

Middle School I was told that statements would be recorded and questionnaire issued later on. I did receive a questionnaire issued by the Committee but I could not reply it as I was at Nagpur for a long time and later on forgot all about it. I had occasions to visit Nagpur and Pachmarhi during May and June of this year. That is what I mean by being at Nagpur. I had come across that questionnaire in the middle of May of this year. I did not know the last date of submission of the answer nor did I read the questionnaire except the first few questions, but I had seen Shri R. C. Tiwari answering it, sometimes in January 1955. I told him that one or two copies of the questionnaire were lying with me. I was really anxious to answer the questionnaire in my public capacity, as I take interest in public works. I did not prepare the notes to answer.

I have not brought the persons who gave me the papers which I handed over to the Committee. Nor did I ask them to come before the Committee. The six chits were not written nor were they signed in my presence. But they had all come to me and persons giving them told me that they had signed them. The paper No. 4 was written in my presence in Bada Awar after I had questioned the people with reference to paper No. 3. There were some 50 or 60 people of the same locality and nobody else, not even the Missionary Father was there. The reason why I got this written is that when there were charges against the Missionary for doing wrongful things I approached the Missionary and enquired of them and when the handbill of that nature came to my hand I wanted to verify if the Shudhi was voluntary and genuine. I got these things in writing so that I may be able to place these things before this Committee. My idea was to keep these things before the Committee so that they could call them independently and question them. I did not send them early to the Committee. I did not know when the Committee was coming to Khandwa. I came to know yesterday when I actually saw the Committee functioning. I did not ask the gentleman Babulal Nilkanth Sanyojak to know the truth about it. As I was satisfied the Statements of the alleged signatories of the pamphlet I did not think it necessary to ask him. I did not think it necessary to question the Sanyojak about the printed handbill even after the denial by some of the signatories as I wanted to place the whole matter before the Committee. The reason for placing these papers before the Committee was that I did not believe that any unfair means was adopted by the Christian Missionary to convert people to Christianity and that what the accusers accused the Christians as doing they themselves were doing. The accusations were incorrect to my knowledge, to my belief and to my information. Although I felt that the accusers of Christian Missionary who are my brethren in faith, *i.e.*, Hindu and though I felt that these methods and their part was bad I did not bring this to the notice of my Hindu brethren.

I am the counsel engaged by Father Mario Barreto for the Roman Catholic Mission in the case filed by Babulal Nilkanth against him, for whom Messrs. Arzarc and Meghshyam are appearing. I was also a counsel for Father Mario Barreto in a civil suit about three months ago. In the complaint filed by Babulal Nilkanth against Father Barreto I had been listed as one of the prosecution witnesses which I found on the first appearance and which I considered was intended only to deprive Father Barreto of my services in the Court. I stood surety for Father Barreto at about 5-30 p.m. when the surety which was being offered was refused and no other man was then available to stand his surety. Father Leo was an Indian citizen and in every way qualified to

stand as surety. Father Leo's surety was not rejected by Shri Kulkarni, Magistrate, First Class, Khandwa. Father Barreto is still continuing on my surety. It is absolutely untrue that I have received an appointment letter from the Diocese of Indore. It is not true that I made representation to the Congress Government through the District Congress Committee that I should be reinstated as Naib-Tahsildar. Nor did I say that in the alternative I may be given a post of Public Prosecutor. There is no case pending before the Bar Association, Khandwa, for ill-behaviour with a colleague, but there was. The case against me was that I told a friend who congratulated me for my letter to Hitwad exposing certain high personages that it was silly for him as I did not deserve any congratulations but I had done a public duty. It is untrue that I had to apologize for the misbehaviour towards my colleague Mr. Dulichand in the Bar Association. I have not been preaching to the Christian Belahis to stick to Christianity and others to join Christianity. Ex. No. 2 was written by Rajaram in my presence in my office, at 9-00 in the morning. It is false that I got this written before Roman Catholic Mission at my office by force.

No. 10

Name.—Tulsiram.

Father's name.—Kodusingh.

Age.—60 years.

Occupation.—Cultivator.

Residence.—Sirpur.

I am Raghuvanshi Thakur and Patel, Kotwar and mukuddam are Christians of the village. In the village Sirpur there are 50 houses of Christians and about 50 houses of Hindus. It is a raiyatwari village. It was formerly before 30 or 35 years, the population was all Christians, and some Korkus (Hindus). Since about 30 or 35 years we have come and settled there. The R. C. Mission has extensive property in that village. Before Swaraj we could not celebrate Holi and Dashera. In fact we were used to be prohibited in doing so. We used to celebrate Diwali unhampered. After Swaraj we celebrated our Holi in our Mohalla, but the Missionary made a report for rioting which was enquired into. That was found to be false. Since then we celebrate our Holi. There is a passage for going to the well from the village. That passage passes through Abadi. There the Missionaries made a football ground close to that path, and when football used to be played and while doing so it used to hit the ladies passing by the way. Once the football was hit and a complaint was made to Nyaya Panchayat. Father Hofsty was fined Rs. 25. We also made an application to the Deputy Commissioner. He sent the Tahsildar and the football ground was removed from that place. The incident about the football was some four or five years ago and so also about Holi. In our village there is no Hindu temple nor Mahabir's chabutra. We wanted to erect one chabutra of Mahabir in our own mohalla in the place where a hut of Laxminarain tailor exists. Laxminarain is perfectly willing to give that ground for Mahabir chabutra provided he gets the land for his hut in the Abadi. We approached the Revenue office for this purpose and the case has been pending for the last three years without any decision as the Christian Missionary are raising objection to it, so that we may not be able to erect a chabutra for Mahabir. They are opposed. The Mukaddam, who is a Christian says that he would not give this land as some other work will be done there, *viz.*, building for patients. The land does not belong to the Christians but belongs to Government. There is a Mission hospital in that

village. We used to get medicine on payment, but since we have commenced observing our Holi festival we are not given medicine even on payment, i.e., we four or six people who are considered to be the leaders.

To Mr. Shindhe—

Gopal Master who asked us to settle there was a Christian. Then he had assured us that there will be no interference in observing our religious festivals and prayers. During his life-time owing to our monetary reasons we did not erect any temple. In the meantime, he died and Nicholas Master became Gumasta. Sarpanch of the Nyaya Panchayat is a Hindu. The Nyaya Panchayat is in the village Khar which is three miles from Sirpur. There is no Christian population, as I believe it. All the members of the Nyaya Panchayat are Hindus.

No. 11

Name.—Sukhlal, Balahi.

Father's name.—Deochand.

Age.—35 years.

Occupation.—Labourer.

Residence.—Tema, (Khargone, District in M. B.).

I have a son who is married in Chota Awar, a Mohalla of Khandwa, to my own caste fellow Balahi. The marriage took place some seven years ago in the Balahi form of marriage. After marriage the girl used to come to my house, used to stay for some time and also used to stay at her father's house. But the Gouna ceremony was not performed. When the girl came of age I came to Chota Awar to have the Gouna ceremony of my son. My son had also come with me. My Samdhi insisted that unless I agree to remarriage of my son and my daughter-in-law in a Church he would not send my daughter-in-law to my house for the Gouna ceremony. When the marriage of my son took place they were Hindus and when I came for Gouna three years ago I cannot say whether they were Hindus or Christians. The Father and my Samdhi both said that he must be married again in Church. I did not agree although the Father also told me that I should agree to have another marriage in the Girja (Church).

No. 12

(20-8-55)

Name.—Bala.

Father's name.—Poona, Balahi.

Age.—33.

Occupation.—Kotwar.

Residence.—Goulkheda.

I am kotwar of Goulkheda, tahsil Khandwa, since about ten years. I was serving one Nanhailal whose wife was a teacher in a Mission School. The Christian Father used to come in our village and used to stay about a week or every year and used to tell me to become Christian, as my master was a Christian. After master Nanhelal went to War I stopped working as his servant. Then the mistress Nanhelal used to tell me that I was neither coming in my service nor am I becoming Christian she would see me. Then

Mrs. Nanhelal made a report against me under section 376, I. P. C. The Police came for enquiry and found there was nothing in the complaint. She said that she will restart a case unless I agreed to relinquish my kotwari dues and pay some amount. Then on the advice of certain Pandhas collected, I settled the matter and got a receipt from her, and also gave a receipt to her for my kotwari dues. Even then she made a report and the Chief Sahib came to enquire and found that there was nothing in it. There was another report against me of arson. The reason for all this harassment to me was that I used to collect people mostly of my caste and used to recite Ramayan to which the Christians used to object saying "what was therein?" And that they should believe in Christ. These used to be told by the Christian Missionaries who used to visit the village and Mrs. Nanhelal. The report of arson against me was also found false.

To Mr. Shindhe.—

I have been reconverted to Hinduism by Shudhi ceremony three months ago. The things which I narrated happened six seven years ago. I do not know when I became Christian but I got Shudhi ceremony performed because my name was entered in their Missionary register. From the very beginning my name has been Bala or Balya. I do not know if any other name for me was entered in the Missionary register. Nanhelal and his wife also used to call me by my name Balya. Shudhi was performed in the Arya Samaj. I follow my old Balahi Hinduism. When Shri Mandloi, Minister, came to Gudi village I did not complaint to him about this story as there were too many men present and as I was posted on duty and there was no occasion. Last year also I was told by Padri Sahib that your Dharm is false, our Dharma is true and "you should become Christian." I came of my own accord. Though I was not a Christian and I was Hindu I got shudhi ceremony done because the Padri told me that my name was in their register. The Father did not tell me in what name I was entered in his register. The Padri is Rev. Nath (whom he points out who is present in the Court). Rev. Nath is an Indian. I have not got the receipt, it is with the Sub-Inspector Dharashansingh. The receipt was then torn by him in presence of the Panchas saying that their *zagda* was useless. Even now they come to my village and tell me and others that there is nothing in our religion and we hear it silently. None from the village made any complaint to Mr. Mandloi.

No. 13

Name.—Sampat Balahi.

Father's name.—Shanker.

Age.—39.

Occupation.—Storekeeper in the Nepa Mills.

Residence.—Khandwa.

I am storckeeper in Nepa Mills and my house is in Khandwa in Bada Awar. I as well as my parents are Hindus. I am and was throughout a Hindu Balahi. When my father died I did all the ceremonies tenth day and others according to Balahi custom. I have married a Hindu girl and in Hindu form of marriage. All my children have been married as Hindus and in Hindu form of marriage. I never dreamt that I could be shown as a Christian. It was only when I stood as a candidate for the Madhya Pradesh Assembly for the reserved seat for Harijans that on objection being raised by my opposing candidate that the Padri came with a Mission register and showed the name Sampat entered therein,

and my nomination paper was rejected. In the register only Sampat was written and other specifications father's name, etc., were not written. I never went to the Church and have all along been behaving like a Hindu and never like a Christian. During the marriage of my niece R. C. Mission Father with Shri Iqbalshanker, Advocate, came and began to interfere by saying that my niece should not be married in the Hindu form as she was a Christian and should be married in a Christian form. We all resented then they threatened us with certain consequences. We then said they could do what they liked, and we proceeded with our marriage which was performed in our Hindu Balahi form. About eight months back similar incident took place in the case of my maternal nephew, my sister's son. During that occasion even the Deputy Commissioner and other officers had been there. His marriage was performed according to our Hindu rites. On this occasion also Shri Iqbalshanker was present with R. C. Mission. When the officers and others came back Shri Iqbalshanker also gave lecture saying that when Hindus were treating you as untouchables, the Christian Missionaries cared for you, educated you and you are now cheating them. We told that we never became Christians and his remark did not apply to us.

To Mr. Shindhe—

I have not undergone Shudhi ceremony because I was never a Christian. My nomination paper was rejected after seeing the Missionary register. I did not sign election petition because a large sum of money was required. Besides appearing for me during scrutiny as he was also a Jansangh candidate like me I have entrusted him with no case work. I never went to Rev. Nath for asking for his services on the plea that I was a Christian and my name was Wilson. I never went for a certificate that I am a Christian. I am the Patel of my caste. It is true that the Christian Missionary have opened schools, teach the children, but they take fees, after primary school. In the primary they do not charge any fees. I cannot say whether the Christian Missionaries are doing good or bad for the Balahis. I do not know if the Christian Missionaries are doing good or bad work for the Mohalla.

*Oral Statement made before the Christian Missionary Activities
Enquiry Committee*

YEOTMAL
(10-8-55)

No. 1

*Name—*Shri Dhramadeosingh Arya.

*Father's Name—*Surebarsingh.

*Age—*40 years.

*Occupation—*Head Master, Nagar Palika, Hindi Madhyamik Pathashala, Pusad.

At Pusad there is a young man by name Shankar Aliya, aged about 18 years. His natural father's name was Malayya. He was born of his father's mistress on his mother's death. When he was aged about 1½ years, his genetive father wished to part with this boy as well as another daughter he had. The daughter was given over to one Jain by name Shamlal. This boy was being to be handed over to a muslim. When I came to know about this I handed over the boy to a

gentleman by name Allya Munglaya who has brought him up as his own son as he had no other child. About two or three years ago the Pastor of the Church of Pusad known as Palak induced this boy, Shankar Allaya, to leave his home by the offer of a girl in marriage and service with the idea that he should be converted to Christianity. The boy left Pusad. When his mother by name Gangamwar, *i.e.*, Allaya's wife learnt about it she approached me and I advised her to make a complaint to the police. As directed by the police officer she complained that her son had disappeared. The police officer did not want her to report against the pastor that he had taken away her son. Four or five days later the boy Shankar returned to Pusad.

In the Mission Hospital at Pusad there is an Indian Nurse who treats patients. One Rajeshwar Kumar's wife by name Shantabai was in the family and she approached her for advice as to the delivery. The nurse took Shantabai to mission Hospital at Basim. There was delivery but the child was still-born. Both Rajeshwar and his wife came back to Pusad at the expense of the Nurse. Since then the nurse used to attend on Shantabai and in course of the time used to offer Christian prayers in her house in company with other Christians. When that matter came to my notice I asked Rajeshwar Kumar about it and he said that as the Christian nurse had obliged him in his time of difficulty by giving monetary help and medical service, he and his wife naturally thought and were inclined to agree to the Christian prayers to be held in their house. After the Sunday prayers in the church group of Christians used to go to Rajeshwar's house and distributed copies of the Bible and Gospel. Then they pressed Rajeshwar Kumar and his wife to become Christian but Rajeshwar Kumar and his wife are still Hindus and have not embraced Christian religion. The Christians even now occasionally visit them although they do not hold regular Christian prayers at their house.

The nurse of the same hospital at Pusad helped one teacher by name Khodke in the delivery of his wife. His wife died but the child survived. The nurse asked Khodke to hand over the child to herself for being brought up. He refused. Since then she discontinued visits to Khodke's house.

Similarly a Komti by name Paraskar sent his wife to the Mission Hospital at Basim in company with the nurse at the Pusad hospital. When his wife delivered a male child, the medical officer, a lady doctor asked the mother to hand over the child to her. She also declined to give her child. Paraskar's wife was detained in the hospital for some time even after she was in a position to leave hospital. Mr. Pallewar, Pleader, Pusad, went to the hospital and asked for the reasons. The lady doctor said that the child could be handed over to her for being brought up. Mr. Pallewar protested against it and Pallewar brought back Paraskar's wife and the new born baby to Pusad. Pallewar is a Komti and a relation of Paraskar who is also a Komti.

One Sukhubai, wife of Govinda Hakadi, went for treatment to Pusad hospital. She was admitted into the hospital. While there she was asked to become Christian. She was there for ten days. She was from Poona and she has gone back to Poona.

I came across an Indian convert who was in company with an American Missionary. He began to impress upon us, while he was a Hindu, he was a sinner and after he became Christian his sins were all forgiven. I heard an American Missionary who was preaching in a public place at Pusad. In the course of his preaching he said that since the present Government is established people are undergoing distress in matter of food and clothings. He was also

contrasting the present Government with the British Government by saying that under the British Government everything was cheap and people were happy.

He also criticised Krishna by saying that he was committing thefts and he was dancing with women. Rama also could not be God who for the sake of his wife went to fight with Ravan and the people were asked to go to Jesus for their salvations, as he gave sight to the blind and cured people of the leprosy and other diseases. They also invite Hindu children to the church and distribute sweets as well as clothes and also some biblical pictures. I am filling these two pictures. They approached children like this and also illiterate people. Mrs. Mc. Wan who is the head mistress of the Government Girls Anglo-Vernacular School also used to take the girls to witness cinema shows of Jesus life.

To Mr. G. P. Tiwari of Mungeli—

I have read Satyarth Prakashan. There is no mention of Jesus being born of adultery. He has not condemned the Puranas, Bible or any other sacred books, by this he means Dayanand Saraswati, the author of the book. I am teacher for 21 years. I am a preacher of Arya Samaj. I do not go to Christians for preaching. I did not keep Shankar Allaya when he was one and half years old with me but I handed him over to Allaya. I know Rajesh Kumar for the last 10 years. His marriage was performed in my presence. The delivery took place about five years ago. The marriage must have taken place about 20 years ago and I reside there since 21 years. The nurse is in Pusad for the last five or six years. I cannot say why Rajesh did not object to the Christians offering prayer but I think as he was obliged, he did not object. There was no actual force used but I find naturally it would influence the mind of a man who is once obliged. Rajesh and Khodke masters are my neighbours. I cannot tell you the exact time of delivery. Paraskar himself did not tell anything about his wife. Although Sakhubai had an inflammation on her leg we did not help her to give her medical aid. I see the American Missionaries coming to Pusad continuously for the last five to six years. The American missionary was praising the British Government and trying to impress upon the people that the conditions deteriorated under this rule. I heard him three years ago and last year. I did not report to the police. The sweets and the pictures are given to the Christians as well as to the non-Christians.

No. 2

Name—Parasram.

Father's Name—Kolsaji.

Caste—Christian.

Age—29 years.

Address—Wadhona.

I became a convert to Christianity in 1950. When I became a convert no missionary ever asked me and induced me by saying that he would give me food or clothing or any other comfort of life. I became a Christian because my brother Kesharao had become a Christian. I read the Bible and believed in the words of Jesus that he is the truth, way and life.

To Chairman—

I offer prayers to Lord Jesus to forgive me of my sins. I read new Testament. This is in John's book. I have read St. Mark, Luke and Gospel. By way I mean going to heaven.

No. 3

Name—Shankar.

Father's name—Allaya.

Caste—Telangi.

Age—17.

Address—Pusad.

About two and half years ago the Pastor of the Church at Pusad took me to Washim. He induced me to leave Pusad with him on the understanding that he would give me a girl in marriage and get me employed. He said that he would get me married to a Christian girl. He also showed me that Christian girl. The girl was at Pusad but the marriage was to be solemnised at Basim. I stayed at Basim with Pastor for two or three days. The girl was also brought to Basim. He asked me to be a Christian if I wanted to marry with a Christian girl. I declined to be a Christian. Then I returned back to Pusad.

To Mr. Tiwari of Mungeli—

I learnt up to fifth standard Hindi. I am about 17 years. Allaya is my stepfather. My genitive father is also at Pusad. He lives in separte house. My mother died long ago. My sister died about two years ago. I do not remember the name of the Pastor. While I was passing along the Church, the Pastor used to call me. He used to invite me to come in. The Pastor showed me the girl. She may be about 12 to 14 years of age. I liked the girl. I was inclined then to marry the girl at my cost. He asked me to turn a Christian first before I could be married and I said that I would become Christian after I marry. I was staying in the Hospital at Basim.

No. 4

Name—Govind Kinkar.

Father's name—Fakiraji.

Caste—Christian (formerly Pradhan).

Age—42 years.

Address—Wani.

I can read and write now but I did not attend the school as it was intended for higher class people only. As I was asked to sit seperately from the boys I did not like to go there. I have become converted since 19 years. For converting me no inducement was offered such as food, clothing, or girl in marriage. I was then a young man and I keenly felt that I was not being dealt with as a member of society and was caste out. I came in contact with Christians and I found that they treated me in good quality and in churches also they did not think me as inferior to them. Hindus never treated me as their equals. The Hindus insulted me so far that they did not accept my salute "Ram Ram". I cannot say anything about Christianity but all I know that the Christians love me and their God must be a God of love. That in the Bible I found that God sent his son out of love for humanity and that by his sacrifice tha t there should be love between man and man. I then decided to only accept such a God as true God and no other God. Then I got converted.

To Shri Mahajan, Pleader—

I did not complain to Government when I was treated as outcaste in the school. It was a private school. I am now doing the work of Christian preacher. I get Rs. 60 pay per month. My whole family became Christians including my wife. I induced my wife and my mother to become Christian.

No. 5

Name—Waman.

Father's name—Shioram.

Caste—Maratha.

Age—50.

Address—Mulawa, taluq Pusad.

There is a church at Umarkhed. About two miles away from Umarkhed there is my village Dahegaon. The Christians at Umarkhed used to ask me to be a christian and then we will give you a girl in marriage. This relates to the year 1922—1924. Then I married a Chirstian girl and became a Christian. The bride was from Akola and my marriage was solemnised at Nagpur in some church which I am not able to recollect. Then my wife and her sister got employment in a school at Tumsar. I also went to Tumsar. I was working as conductor in a motor company. There I discovered that my wife was in criminal intimacy with somebody. Once it happened ~~that~~ when I came home I found my wife and her sister absent. On enquiry from my mother-in-law I learnt that both of them had left in company of a motor driver and a Sub-Inspector of Police. I reported the matter to the Police. The Station House Officer made a search for them and sometime later my wife and her sister returned home in a car (motor car). I am unable to say who were other inmates of the car. On enquiry of my wife and sister I was told that they had been out with the Sub-Inspector and stopped at Dak-Bungalow and they returned to house at about 11 p.m. Then my wife was transferred to some other school. As this whole history happened in the course of one year I went to Sirasgaon Band to which she had been transferred and said that our marriage should be dissolved and the dissolution of the marriage took place at Chandur Bazar by registered deed.

No. 6

Name—Sonbaji.

Father's name—Nagoji.

Caste—Christian (formerly Mahar).

Occupation—Pracharak.

Address—Kharadgaon, taluq Darwha.

I am now a Christian and a preacher. I got baptised in 1943. No inducement was offered to me of any kind before I became a Christian. I lost seven children and my last son was seriously ill when the Christians came to my village on invitation and offer the prayer, the boy was cured after 4-5 days. As my son completely recovered I began to believe to Christianity and I got re-converted. Then I believed that the God who saved my son was the true God. Now I have got full faith in that God who cured my son. I do not believe that Christians mean any thing evil to India. I pray for the welfare of India.

To Mr. Mahajan, Pleader—

I get Rs. 45 as pay per month for the last 5-6 years during which I am a Christian. I can read the Bible and explain its contents to the people. I used to bring medicine as prescribed by the Missionaries. I became a Christian when my son was cured. The whole of my family became Christian after my son got cured. I asked them to embrace Christianity.

No. 7

Name—Nagoba Kochar.

Father's name—Pocha.

Caste—Christian.

Age—

Address—Niljai in Wun taluq.

I am a musician (Wajantri). I was invited to give a musical performance by Christian by name Marcas at Taroda. There was no occasion for playing on music. I wanted to get away. He asked me to dine with him as the food was ready. I dined at his place. Then he asked me to attend the Bhajan. I heard the Bhajan which lasted from 12 night to 2 a.m., then he asked me to kneel and fold my hands and close my eyes. And as I did as he directed to do he sprinkled water on my head. When I questioned him as to the meaning of sprinkling of water he said that I was made a Christian thereby. In spite of all that I do not regard myself as Christian.

To Mr. Tiwari of Mungeli—

There were about 25 persons and along with me there were two more. The subject of the Bhajan was Jesus Christ. I was not able to follow what was being sung. As my eyes were closed I did not see but I could feel some water sprinkled on my head. My companions also were asked to do the same. I am not a Christian. In spite of the fact that water was sprinkled on my head I am not a Christian. I cannot say who sprinkled the water on my head.

No. 8

Name—Sonaji Wakode.

Father's—Name Tanaji.

Caste—Christian.

Occupation—Pastor.

Address—Darwha.

My mother had become a Christian. In 1935 a messenger of God came to Yeotmal with a message and delivered the message and said that those who wanted their sins to be forgiven should come forward. I was moved by his message and I resigned from my service under D. S. P. and took up the profession of a preacher. At Darwha there are about seventy-five Christians and I am their Pastor. There is no mission school or hospital. There are three preachers at Darwha. The preachers go round the villages. They preach forgiveness of sin through Jesus and everlasting life. They do not abuse any other religion. None of the Christians at Darwha are under the control of foreign missionary. The foreign missionaries do not wish to exercise any control over the Indian Christians nor do they say anything about their own country. Foreign Missionaries offer no inducement to people to become Christians. During the last five or six years there have been about 25 conversions from Maratha, Mahar and Labhan. Sonbaji and Parashram are voluntary converts. I do not know of any case of conversion due to inducement of material comforts. I can definitely say that no foreign missionary has ever tried to put pressure upon anybody and I, as a Christian, wish for the progress and welfare of my country. Sometimes when I go out for preaching in public, some people enter into controversy and throw dust on me. I did not become provoked thereby but was calm and quiet. I did not retaliate because of the teaching of Jesus Christ to love even one's enemy. I love my enemies also.

I have got equal love and respect for Arya Samajist, Hindoos and other creed. I do not remember any occasion when any Christian tried to harm Hindoos anyway. If any Hindoo were to come to me and proposed that if he gets married he would become a Christian, I would not accept him as a Christian. I never offer any inducement.

To Mr. Deshpande—

The Messenger of God was Rev. Timothy. I do not regard him as God but as a servant of God. I have read Bhagwatgita in marathi. In the Bhagwatgita the four Varnas are described. I get my salary out of the Central fund. When I go out for preaching I take some money sometimes. The Central fund of the Church is made up of the contributions from the Church congregation. I also preach among the educated class. As my meetings are public there may be all kinds of people including educated people. During the last ten years there might have been one educated man out of 100 who has embraced christianity. At Unari there is a mission hospital. I have helped all those who were needy and sought my help because that is in accordance with my religion. During the last ten years about four or five Mohammedans who became Christians. I got married two years after I came in a contact with these people. I preach my religion sometimes in schools, i.e., all schools.

To Mr. Tiwari—

When I said that I take money for my preaching I must make it clear that it is not for distributing to Non-Christians. By education I mean literate people and large number of literate persons have become Christians. I go to preach in mission schools.

No. 9.

*Name—*Laxman.

*Father's name—*Jiwaji Morabkar.

*Caste—*Brahmin, age 52.

*Address—*Yeotmal.

I am retired Forest Ranger in 1945. I had to retire prematurely as I was suffering from leprosy. I contacted this disease when I was in service. I was never sent by Government to any hospital for treatment. I was taking such treatments as I could get from Yeotmal Government Hospital. It had no effect. Then I was sent to Wardha leprosy colony by the Civil Surgeon but even there the treatment had no effect. I was in the hospital for ten months. The treatment was wholly ineffective. In spite of my insistance, no surgical operation was performed on me and when at last performed, it also proved futile.

I was in Wardha after I retired from service. I wrote to the Medical Superintendent of the Baitalpur Leprosy Hospital in Bilaspur district and I was admitted there. When I could not get any cure in any hospital I had to go to Baitalpur Hospital. At Baitalpur eight or ten days after the surgical operation was performed and that proved to be effective. There were 600 inpatients at the time when I joined the hospital. The majority of the patients were Hindoos, mostly from Berar and from Nagpur. Nobody in the hospital ever tried to induce any Non-Christian patient to become a christian. In the Church, prayers are conducted for bringing about recovery of the patients of the hospital. I came out completely recovered from the hospital. The

foreign missionaries work in the hospital with such devotion that I cannot concede of their evil motive about India or Indians. This application which I am filing today and the leaflet attached to it is voluntary. Nobody asked me to become a Christian. This leaflet was got printed about a year ago and it embodies my personal experience. This was printed in Yeotmal. I distributed the copies to all heads of the departments and people freely and the Chief Minister and Shri Kannamwar, Health Minister.

To Mr. Deshpande, Pleader—

I had the occasion to meet the missionaries at Darwha. I was educated in the Government High School, Yeotmal. The missionaries work in all grades of society. The missionaries helped the poor people by giving them clothing, etc., as all charitable people are expected to do when the missionaries went out for hunt and got the game they used to distribute the meat among the people. We also occasionally do the same thing. I was not disgusted with the missionary hospital but with the other institutions run by Government and private. I have read the Christian literature as well as Bible. In spite of that I did not think of becoming a Christian. I have never come across any inducement offered to Non-Christians to become converts. The people are attracted to the missionary hospitals not only because of better equipment but by their better service and treatment. I am still suffering from leprosy but of a negative type. They get grant from Government of India. They never keep Bibles in the bed of patients. They never press for prayers. They never asked people to offer prayers in the morning and evening. I am not going to favour any religion.

No. 10

*Name—*Silas.

*Father's name—*Danial Zingre.

*Caste—*Christian (formerly Mahar), age 45 years.

*Address—*Shirpur.

I read only one or two classes and left the school because in my boyhood untouchability was very severely enforced. In my boyhood I found that my caste was kept aloof from all social system. We were not allowed to enter the temples. In 1936, I became convert to Christianity. Missionaries never offered any inducement for conversion. The villagers did not allow us to take water out of the village wells and the members of my caste had to go to three or four furlongs to take water from a tank. The water was contaminated and evil smelling and naturally was root for giving disease. We applied to the Government also for sinking a well for us but nobody took any notice. The Arya Samajist, Muslims and Christians used to come to preach their respective religions. Some of the mahars became Arya Samajist and began to wear sacred thread but they were also treated as untouchables. The Christian preachers told me that religion is not concerned with mundane affairs but that if man wanted salvation he must approach Jesus Christ and know God through him. They preached that the God loves all creatures in the world and I believed in teaching particularly because God in his kindness sent his only begotten son to be sacrificed for the love of man. It is this thing that impressed me. As the Christian religion lays down that those who believed in teaching of Jesus and get baptised will alone enjoy everlasting happiness and thus I became convert. I continued to be a weaver after baptism and I was not offered any inducement such as money and land. I never come

across any foreign missionary who ever attempted to interfere with our allegiance towards our Government or our country. Shirpur is in Wani taluq. I do not think that in Wani also any propoganda of this nature is going on. I am a Christian preacher. I get Rs. 60 per month out of the church fund which is made from contribution from the members of congregation. Missionaries do not give any money nor do we wish to take any money from them. I never decry Ram or Krishna in my preaching. To my knowledge no Christian preacher attack to Gods and Goddesses in their preaching. In some places there was mud flinging on me when I had been to preach there. I did not retaliate by throwing stones, etc., as it is contrary to Jesus teaching.

I am 45 years. After me the whole of my family became converted to Chritianity. About hundred people of Mahar community may have been converted since I became a Christian.

To Shri Deshpande—

During the last 15 years there are public wells dug in Shirpur. Anyone irrespective of caste can go and take water during the last 15 years. No Kunbi ever asked me during the last 15 years not to visit his house. Nowadays untouchability has disappeared from Hotels but not from private houses. I know that Congress Government has passed a law against untouchability. As Hindu religion was not taught to me, I was naturally ignorant of it and as Christian religion was taught to me I became a Christian. I cannot say the exact number of Christians in Yeotmal district. The Christian camps are held once a year at some places and foreign missionaries, like Rev. Root, come and preaches there. Shirpur is under the supervision of Mr. Mojes, an Indian. Mr. Root also preaches. I do not know if some land in Taroda is purchased in the name of Dr. Cline. He never gave us any assurance that he would purchase land for us for our benefit.

No. 11

*Name—*Pundlik.

*Father's name—*Devaji Mankar.

*Age—*42 years.

*Caste—*Was weaver but had been working as Leprosy Doctor.

*Address—*Naigaon, taluq Wani.

The Missionaries had sent me to Rajnandgaon for Leprosy training and now I am practising at Naigaon. Dr. Cline had purchased land at Taroda. It is about 4 miles from Shirpur. In the year 1936, my brother was suffering from illness. Dr. Cline, Dr. Puffer, Dr. Timothy and Dr. Kane came to Shirpur and said that they would take my brother Pralhad to Sunna Dhoki village in Kelapur taluq. At Sunna Dhoki there was a conference of Christians. They brought him to Yeotmal and cured him of his disease and then they pressed him to get baptised. They also pressed me but I refused, so also did my brother. Marcas Titre has started an Agricultural Association at Taroda. Dr. Cline purchased the land at Taroda and went to America. Marcas Titre came to me and said that out of gratitude for the treatment which my brother had received from Dr. Cline I should make some contribution for the purchase of land and I contributed Rs. 1,500. I also gave two khandies of juar to Marcas Titre. Then Agricultural Association was started

and I was told that I would get the land and that I should tell this fact to my relations also. The offer of land was made with a view to induce to be Christians. When I demanded back my Rs. 1,500 which I had lent I was asked to become a Christian. When Dr. Cline returned to Yeotmal I explained the incident that occurred in his absence. He said that I had forgotten God and that I should now get baptised. Then he assured me that he could repay my Rs. 1,500 loan. I did not get anything so far. There is nothing in writing about this loan. Mr. Zingre never came to my village as a preacher.

To Mr. Tiwari of Mungeli—

I am a Hindoo from my birth. But I cannot say why I am Hindoo. I am a Mahar. I dined at the house of Gajanan Brahmin. I never went to any temple. Marcas Titre is my son-in-law. He became convert in 1936. He is a palak in Naigaon. The Agricultural Association was formed in the year 1951. Titre was a leader and I also joined it. Dr. Cline gave my brother Bible and Gita. By Gita I mean Christian song books. Both of them together are called Bible-geet. I took away the books but refused to become Christian. I paid Rs. 1,500 for improvements of the land which may be about 90 or 95 acres at the instance of Marcas Titre. That was out of the income of myself, my father and my brother. This relates to the year 1951. I spent my saving of 5 or 10 years. Titre had assured me that my Rs. 1,500 would be repaid to me. I do not know how to play playing cards, kawadi and pachisa and never indulge in them and if somebody says he is telling lie. After Cline returned Marcas Titre denied everything. I did not make any report in the Police Station. Zingre, a preacher, never came to my village to preach but I know him. He never troubled me.

No. 12

Name—Abraham.

Father's name—Chimnaji Moon.

Age—40 years.

Caste—Christian.

Address—Shirpur, taluq Wani.

I was a Mahar before I became a Christian, in 1937. I was fond of Bhajan by the Hindus but I was not allowed to enter temples and I was not allowed to mix. No Christian Missionary offered me any inducement for becoming Christian. Naigaon is 6 miles from my village. I know Pralhad Mankar and his brother. We are distantly related to each other. I heard that Dr. Cline has purchased some land at Taroda. I do not believe that he would advance Rs. 1,500 as he is not able to give Rs. 5 even. I heard that he gambles and also drinks liquor. I became convert because I could not enjoy equality among Hindus. Since I became Christian, I am now enjoying that quiet calmness of mind which is assured to one as a member of society, as I can now move about on terms of equality. No Missionary ever offered me any inducement. No Foreign Missionary wants to keep us under their control. I am now a preacher for a month. I get Rs. 40 per month out of the Church fund. We do not become preachers to spite Hindus but only to impress our brothers who are down-rod-den by the Hindu society. I preach the word of Bible, i.e. the teaching of Jesus Christ. What I preach is that Jesus Christ is the only Saviour and that believing in him man will be happy in this world as well as in heaven. I know Rev. Davis Moses an Indian Christian. It is not true that he is an

American agent employed for the purpose of inducing the Indians to betray their country. There is an American there by name Mr. Root. Rev. Root does some work in revivalism in the Christian community, and nothing that he does is such to affect Indian nation. In my preaching, I never decry Hindu religion and its God and Goddesses. I would not like to be an Arya Samajist because I do not think that I would enjoy equality. There are many people who are still labouring under the disability of untouchability. I preach in the market places of Wani and address to all educated and illiterate. There is a fair held at Wani every year. I preach in that fair which consists of both educated and uneducated people. I preached in the year 1955.

To Mr. Deshpande—

I was a weaver before I became a pracharak. Mr. Root and Rev. Moses came to our village on invitation. Christian camps are held every year and expenses are met by subscriptions. Accounts are maintained of the Church fund. It is out of the Church fund that the expenses of the conferences are met. Dr. Sarpatwar had been to me and asked me if I was willing to give evidence against Christians. There might be many whose names I do not remember now who did not treat me with equality. I never came across any other preachers of Non-Christian religions. I had the opportunity to visit Naigaon along with Dhengre. Pundlik even now treats me with the same affection though I am Christian.

No. 13

(11-8-1955).

Name— Shri Jesi Nathar.

Caste— Christian.

Age— 42.

Occupation— Pastor.

Address— Umari.

The Christian Missionaries never tried to bring the Christian community under their financial or other control. There are 200 Christians at Umari. I am the Pastor of the congregation. There is a mission hospital. I preach in the hospital as well as in the villages around. I preach to all, *viz.*, Hindu, Muslim and Christian patients. I never decry such great personages who are held in great reverence by Hindus such as Ram and Krishna. I only narrate the life and teaching of Jesus Christ in my preaching. No inducements are offered to any of the patients. During the last 5 years there have been 15 conversions in the hospital. Not one of them was converted by any inducement of material comfort or otherwise. They got converted in the belief that they would get salvation by Christ. It is my belief as well as experience that Jesus Christ has alone the power. The teaching of Jesus are contained in First Chapter 17—18 Peter. There are 66 books in Bible. There are 4 gospels, Mathew, Luke, Mark and John. I also preach in the market places. Nobody troubled me in the course of my preaching or offered any obstruction. I get Rs. 98 per month. I get it from the Church fund. I am the only pracharak at Umari. There is a Christian School at Umari. We do not force Non-Christians to attend the Bible class or to read the Bible. It is not true that fine is imposed upon those who do not wish to attend. There are two doctors in the hospital, one an American and another Indian. The object of

conducting the hospital is not conversion but to serve the people. It is not true that the Missinaries have the desire to interfere the allegiance of Indian Christians. Indian doctor is paid out of the hospital fund. I cannot say what source of the salary of the American Doctor. I won't be a convert to Arya Samaj because I think that Jesus Christ alone can save. I never quarrel with others.

To Chairman—

There is a congregation of 200 christians. About Rs. 300 are collected every month from the congregation. Out of which we send Rs. 125 to the Central fund at Yeotmal. We have got the account books of the church fund. The Central fund gets some money from the American Board for the expenses of school and propagation of religion and hospital.

To Shri Malviya—

Out of the hospital there are 10 conversions during the last 5 years. The prayers are offered between 10-30 and 10-55 a.m. and regular school starts from 11 a.m. There are no printed forms of permission by the guardian for their children to attend the Bible class. Generally all the Hindu boys attend the Bible class excepting one or two.

To Mr. Deshpande, Pleader—

My father was a Madrasi Brahmin. I know Dr. Bidari of Umari who is also a christian. There are no differences between Dr. Bidari and myself. Dr. Bidari is the member of the church. There is no distinction between an American Missionary and Indian Missionary. They treat us on a footing of equality. The school in Umari is under the supervision of the Indian Provisional Conference, Yeotmal. There is only one church at Yeotmal and not two. I did not say that there were any conversions in school but the conversions were at hospital.

To Mr. Tiwari—

The conversions in the hospital were in the church, in the premises of the hospital but not in the hospital.

No. 14

*Name—*Ganesh.

*Father's name—*Wasudeo Sarpatwar.

*Age—*35.

*Occupation—*Private Medical Practitioner.

*Address—*Wani.

I toured over Wani taluq in order to collect information for answering questionnaire. I visited Belora, Taroda, Punwat, Shirpur, Niljai Vela and Naigaon. At Naigaon, Punwat Markas Titre started an organisation known as Agril. Association and declared to the people that they would get individually Padit land, i.e. 'C' class land if they became Christians. That was under the Grow More Food Campaign. Rev. Marcas said that he would get from Government the land for them. He also took some money from them. Some embraced Christianity in the hope of getting the land but they were disappointed.

Some of them reconverted to Hindu religion. In Punwat there are many cases of reversion to Hindu religion on account of the fact that people were disappointed in the hope of getting equality by becoming Christians.

I come across cases at Niljai such as that of Nago Pochu Yemurla from Niljai who was converted by water being sprinkled on his head.

To Mr. Tiwari—

I am a registered medical practitioner. I am a holder of the diploma of Ayurvedic State Faculty, Bombay. I follow allopathic method and Ayurvedic method. I had gone to collect information which I wanted for answering the questionnaire. I belong to no party. I went as citizen of India. I did not know or had any idea that the Missionaries offer any inducement for conversion. I had only heard the complaints. I visited as many villages in the Wani taluq as I could and asked the Christians the reasons for their conversion. Marcas Titre is not Reverend, but a pracharak. I do not know the source from which he gets his pay. Nago, wajantri from Niljai had gone to Taroda. He did not go in my presence. He himself informed me about the incident. He is an Arya Samajist now. The inducement to get Padit land from Government was offered to about 40 persons and I have produced some papers. Out of this 40 at least 10 must have become Christians. This was in the year 1949-50. It was about 2 or 3 years ago that the Grow More Food Campaign was started. I cannot say whether those who were converted to Christianity are still Christians or not. I cannot say how many reverted to Hindu religion. At Punwat I came to know that some Christians reverted to Hinduism. These people were given hopes of giving land before becoming Christians, as they did not get the land they reverted to Hinduism. I did not ask Abraham Moon of Shirpur why he became Christian. I have not brought any of the reconverted people before the Committee. Rev. Devid Moses of Wani did not come to my house to convert me but I know him. They cannot dare to approach me as I am an educated man and know my religion well. No body else came to my house to induce me to become Christian.

No. 15

*Name—*Pratap Tukaram Gaikwad.

*Caste—*Christian.

*Age—*46.

*Address—*Yeotmal.

I reside at Yeotmal since 1933. I am a municipal member at Yeotmal. I was elected on congress ticket. I am still a Congressman and Chairman of P.W.D. of the Municipality. This is the third year of my career. I teach in the Union Biblical Seminary. It is only meant for Christians. I train the pracharaks. I do not teach my students to use methods of inducement for conversion. I get Rs. 200 per month. I get my salary from the Union Biblical Fund in which contributions are received from various institutions of India. It has no connection with Mission fund. I cannot say whether any money is received from America towards this Union. There are four foreign Missionaries, one from America, one from Switzerland, one from Canada and one from Newzealand. There is no suggestion to them to establish separate State. There may be 300 Christians at Yeotmal. I had been to Umri, Wani and Pusad. I do not believe that anybody is converted by inducement at Wani or at any other place. It is not true that any woman was detained in the Mission Hospital at Washim, in order that she may part with her child. This is all false.

To Shri Deshpande, Pleader—

I do not know the salary which the foreign Missionaries who are engaged in the teaching work of the Saminary get. I did not think it necessary to enquire into the matter, even though they were my co-workers. I did not ask them. I did not come across any Christians who reverted to Hinduism in the course of my tour. I know Dr. Cline. He has purchased a farm there in the name of Seminary.

I do not know the cost at which it is purchased. I know Marcos Titre very well. It is not true that Marcos Titre has started any Agricultural Assn. I do not know that Hindus became Christians while they were patients in the hospital at Umri. I only visit schools, hospitals and Christian friends and relatives, and no one else. I do not get any travelling allowance. I cannot now recollect when I actually became a Congressman for the first time. Before that I never stood for any election. In my ward No. 23 from which I was elected there is no Christian majority.

No. 16

Name—Jairam Janu.

Age—65 years.

Address—Taroda.

Taroda is three miles from Darwha. Many Christian preachers visit Taroda, several times. I have heard Benjamin Palak, Sumanta Dhelpe, Kesharao and Yashawantrao. They said why are you in darkness, come to light and also that we should not remain in poverty for ever. Miss Alcorn gave me a cart and two bullocks. She was also saying that I should become a christian and therefore I embraced Christianity. For the last 30 years I have been hearing these teachings. They used to say that Ram lost his wife to Ravan and that Krishna was a licentious and that Hanuman had a long tail. Why should we worship these persons? This is what I am constantly hearing these people preaching. That American lady also gave me clothes. As the Christians would not help my son getting married I reverted to Hindu religion. Some of my relations also became Christians following my example. They still continue as Christians. I am a pradhan by caste.

To Mr. Tiwari of Mungeli—

I do not know where this Miss Alcord is now. I have not seen her for the last 15 years.

No. 17

Name—Shioram Bhonsle.

Cast—Christian.

Address—Darwha.

There are 7 churches in Darwha and I am pastor at large. My duty is to go round and strengthen the Christians in their faith that they should be firm. It is a lie that our preachers say anything against Ram or Krishna or other Goddesses of Hindus as stated by Jairam. We do not offer any inducement. I get my pay from the Conference fund whose treasurer is Mr. Hiwale. No Missionary wishes ill of India. The seven churches are in Digra, Kharadgaon, Khatgaon, Ner and Chandni-Darwha. Most of the Christians are from the untouchable class. I can give evidence of the fact that before the advent

of the Niyogi Committee to Darwaha side the Sub-Inspectors of Police asked them why they had become Christians. The Sub-Inspector did not say that they should revert to Hinduism but the patels and patwaries tried to induce the Christians to revert to Hinduism. Five people were called in this way at Kanzara and one at Digras. This Sub-Inspector was from Ladkhed. There is not one convert who has been induced by the gift of land or any other thing. I know Kesharao who is a Christian preacher. I know Yeshwantrao who is a pracharak. Suman Dhillpe is also a pracharak. Benjamin is the paster of Digras church. These people never say that Krishna was licentious or that the Gods of the Hindus are stone idols nor did they decry Ram. I know definitely that Miss Alcorn would never offer any inducement of the kind stated by Jairam. Distribution of clothes is also a lie.

To Shri Deshpande—

I have been in Darwaha since 1951, before that I used to visit occasionally. Miss Alcorn now resides at Wani. She went there in 1952. Before that she was at Darwaha. She was Station in charge at Darwaha. I never accompanied on her tour in the villages. Since 1951 there must have been 30 or 35 conversions at Darwaha. No one among those whom I converted have reverted to Hinduism. But I know among those who were converted before came back to Hinduism. Those who did not come up to the standard of Christian teachings went back to Hinduism such as Jairam. Their names were struck off of the rolls of Christians when they ceased to be Christians. I have to shepherd the christians not because their faith is slackening but to revive their faith. I look after the welfare of the Christian community. I give medicines to Christians who are needy. I have not given clothes to non-Christians till now.

No. 18

*Name—*Mahadeo Tukaram.

*Caste—*Gowari.

*Occupation—*Student, VI Marathi.

Address Darwaha.

There was a Mission school at Darwaha. It has ceased to exist for the last 5 years. I was educated in that school in the first class. Students at the beginning of the school hours had to join to offer Christian prayers. All students whether Christians or not had to join the prayer. On Sundays there used to be reading of Sacred Scriptures and any boy who did not attend was fined one anna. Besides their teachings the text-books they used to teach about Bible and Jesus Christ. They said that Jesus Christ was the only Saviour and that Hindu Gods were merely idols and they decried Hindu Gods.

To Mr. Tiwari of Mungeli—

I was brought here yesterday by Paramanand who is a cloth dealer. He gave me food yesterday and today at Dharamshala. Paramanand paid me Rs. 4 for purchasing ticket. He asked me to say what I knew and what was taught to me in school. I never paid any fine. I do not know of any boy who had paid any fine. Sumantrao Dhillpe told me that fine would be levied for the absence to Bible class on Sunday. I used to always attend the Scripture Sunday class except once. I did not pay the fine of one anna for my absence.

No. 19

Name—Sumitra.

Father's name—Tukaram Gaikwad.

Caste—Christian.

Age—36.

Occupation—Teacher in Mission School, India.

Address—Umri, taluq Kelapur.

I am teacher in India Free Methodist Conference School. It is a primary and Middle-School. The students are Christians as well as non-Christians. Sixty per cent of the students are non-Christians. The Bible is taught every day but not during school hours. Hindu boys also attend the class, as well as Christian boys. There is no compulsion on the Hindu boys to attend the class. It is not true as Damdyia says that fines are imposed for absence from the prayer class. The Bible class starts at 10-30 a.m. and the regular work of the school begins at 11 a.m. before the regular work starts there is a prayer for 10 minutes. All the boys of all classes join in this prayer which is Christian. We pray that God may help the boys in their studies in the school and also promote the welfare of the country. We never impress upon the boys in the school any attachment towards Christianity. Positively we, I can say, do nothing in the school to interfere with the allegiance of the students to Government. I do not believe whatever has stated by Mahadco. This is all wrong. The school at Darwha was closed before 6 years ago. We never decry Ram or Krishna in our teaching to the boys and when we offer prayers to God. This is all false.

To Mr. Deshpande, Pleader—

Witness No. 15 is my brother. Because my parents were Christians I am a Christian. I know Dr. Bidari of Umri. I do not think that there are any differences between the Christians and Dr. Bidari. Dr. Bidari is a medical practitioner. I do not know whether the doctors of Mission hospital brought any pressure on Dr. Bidari to leave the place. Dr. Yardi and Acquilla are in a charge of of Mission Hospital. I want all the boys to stand but if somebody does not stand I will not punish. I do not mind if they sit. I do not take any disciplinary action if he does not stand up for prayer. They never disobey and if they do not obey we never punish them. We have not yet introduced the forms of permission from the guardian that his ward should attend the prayer.

No. 20

Name—Jairam Krishna.

Age—35 years.

Caste—Pradhan.

Address—Taroda.

I have heard the Christian preaching out of number. I heard Sumantrao Dhillpe, Rathod Master, Benjamin, Palak and Miss Alcorn, preaching. They used to say that Hindu religion is false, and that it is sinful. About 17 or 18 years ago I became Christian. I was then about 17 or 18 years of age and I was given assurance that I will be forgiven of my sins and that I will be educated and would be getting married. Miss Alcorn showed me a lame girl saying that I should marry her. I declined. I was Christian for 12 months. I was engaged as a servant by the Missionaries and was driving the tonga. That American Auntie (Alcorn) used to pay my salary. I actually witnessed

that lady distributing the salaries to the persons abovenamed. Hindus never threw dust or disturb their preaching. I disliked Christian religion, so I came back to Hinduism.

To Mr. Tiwari of Mungeli—

There is not a single Christian in Taroda now. In their preachings they used to say that Jesus was the true God and that Gods worshipped by Hindus which were nothing but stone idols, are entirely false. They also said that salvation lies in the Christianity. I was a Pradhan. Because I did not get salvation in Pradhan caste I became Christian. But I could not get salvation in Christian religion. I was not a sinner. It is righteous people who are in quest of salvation. Benjamin sprinkled water on my head when I became a Christian. Suman Dhelke and Rathod Master came to my village for preaching and it was by their preaching I became a Christian.

No. 21

*Name—*Bhagirath.

*Father's name—*Binjraj.

*Age—*16 years.

*Address—*Darwha.

I am studying at Darwha in Shivaji High School in X class. I had gone to the Mission School for 3rd because I was allowed free education. During prayer time Christians and non-Christians joined. This prayer was compulsory for all whether Christian or non-Christian. This relates to the year 1949. They used to praise Jesus as the only Saviour and decry Hindu religion and Gods. On Sunday morning we were again called for prayers. Any absentee was fined one anna. I was fined 2 or 3 times.

To Mr. Tiwari of Mungeli—

Shivaji School was opened in the year 1943 to my knowledge. In the Shivaji School we offer prayers to God. In the Shivaji School students are required to attend prayers but the absentees are not fined. The Mission School is closed for the last 5 or 6 years. What the Christian teachers said was that Christ was the Saviour but on the other hand that the Hindu Gods like Krishna were licentious. There is no picture of Jesus Christ in Shivaji School. In that school nobody makes any mention. There are Christian boys and girls in that school. I am in that school for the last 5 years and started from the V standard. I hold a certificate of IV standard from Mission school.

No. 22

*Name—*Mozes David.

*Age—*42 years.

*Address—*Wani.

I am a born Christian and by experience I became a true Christian at the age of 22. I am at Wani since 1947. I was at Ralegaon as pracharak before coming to Wani. As a result of my preaching two families at Ralegaon became Christians within one year. Both these families were Mahar. They were literate. I told them Jesus was the only man who sacrificed his life for redeeming the man from sin and they believed in this message of Christ. I never offered any inducement of material gain or comfort. There were no foreign

Missionaries. I used to get my pay from Rev. Samudre, who was the treasurer of the India Provisional Conference. The Conference transferred me to Wani from Ralegaon. From 1947 to date I must have converted about 200 persons. Among them there was not one who became a convert by inducement of any kind. About half the number of converts were literate and the other half illiterate. I am a supervisor in charge of Eastern district which includes Kelapur and Wani taluqs. The Methodist Conference gives me Rs. 157 per month. I do not receive any money from America. At Wani there is a retired Missionary by name Miss Alcorn and a gentleman by name Mr. Root. There is no School or dispensary at Wani. Our churches are organised at Ralegaon, Rajur, Wani, Shirpur, Taroda, Mindoli, Maregaon and Umri. At Umri, there is a hospital and a school. In the hospital no unfair means are used to convert people. We have never taught our preachers to resort to unfair means such as offering material aid. I know Dr. Sarpatwar. It is not true that at Taroda, Naigaon and Shirpur that an offer was made of Padi land to induce people to become Christians. It is false that I enticed these 200 people into Christianity by offering any inducement. I did not hear that Pundlik advanced Rs. 1,500 for the cultivating expenses. Marcos Titre is not a preacher. He is not a Reverend. Reverend alone can baptise. It is not true that American money is received here for promoting any movement against the interest of Bharat. Dr. Sarpatwar who is the Secretary of the Hindu Mahasabha went to Taroda and said to the Christian women in the absence of male members that they should reconvert to Hindu religion. Foreign Missionaries do not take part in politics to my knowledge. The Missionaries join the people in saluting the National Flag. At all the fairs which we attend we address our preachings to educated and uneducated alike.

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To Mr. Malviyaji--

I know that money is received in India from America and I do not know how it is used and the treasurer will be able to say definite.

To Mr. Deshpande, Pleader—

Out of 200 people converted about 2 or 3 families consisting of 5 or 6 persons reverted to Hinduism. Dr. Cline has purchased some land at Taroda. It is purchased for the benefit of the Seminary. He is American. He paid Rs. 37,000 for 77 acres of land. To cultivate that land about 5 people would be required. Weaving Christian Co-operative Association was started at Taroda of which Marcos Titre happened to be Secretary. In the absence of Dr. Cline in America Titre was managing the land.

I know one Ramji Christian of Wani. He was living in Mission quarter. It is not a fact that we have driven him out and no differences are there between us. I know Dr. Bidari very well. I do not know whether Dr. Bidari was disallowed to practice at Umri.

We perform Bhajans of Yesu. I was not present when Dr. Sarpatwar approached Christian ladies at Taroda. I had occasion to visit school while it was functioning. I do not know Nago Wajantri (musician). Marcos Titre never baptised Nago, musician. Whenever I go to distant places like Rajnandgaon, Allahabad, Ellichpur, Sagar I get my travelling allowance and other expenses.

No. 23

Name—Marcas Arjun Titre.

Caste—Christian.

Address—Taroda, taluq Wani.

I became a convert from Mahar caste. No material inducement was offered to me but as my sins were forgiven I became a Christian. I believed by becoming a Christian I would be forgiven all my sins. I am illiterate. I had called Nago Wajantri to my house to play music but never sprinkled water on his head because I have no power to baptise. I was after him for many days that he should become a Christian. I never offered him any inducement of material gain. I am not a Mission preacher but an independent pracharak. Nobody pays me. I know Pundlik Devaji Mankar of Naigaon. He is my father-in-law. He is on visiting terms with me. He is a gambler and a drunkard. I have been often advising him to give up his habit and he should become a Christian. I told him as I got salvation so he would also get salvation. He tried to secure land through me and pressed me often to do so. Dr. Clive purchased 87 acres of land in my village. This was about 5 or 6 years ago. I am Dr. Clive's Diwanji. I carry on the farming on his behalf. The whole of the land is under my management with six servants under me. There was an attempt to form an agricultural organisation at Taroda and Pundlik collected about Rs. 1,500 which he wasted in gambling. He did not pay me Rs. 1,500 for cultivation. I did not ask him to become a Christian when he demanded his money back, as stated by him. I get and on some remuneration from Dr. Cline but not a fixed salary.

Volunteers—Since the appointment of the Committee Dr. Sarpatwar and Shri Deshmukh go round the villages and say that unless all the Christians become Hindus they will be turned out by the Bharat Sarkar. They harassed me so much that I had merely to look up to heaven for saving us. I did not report to police because it is not in my religion. In my absence they came to my house and looked for some pictures in my house and they also said that they should become Hindus.

To Shri Deshpande, Pleader—

I had never gone to Pundlik asking for Juar in the absence of Dr. Cline. There are four Hindus out of six servants that are working on the farm of Dr. Cline. The income from the farm is used for some charitable purpose, *i.e.*, for Biblical work. This is a Seminary where preachers are trained. I know Mr. Rout of Wani. He also goes round in his motor car preaching his religion.

No. 24

Name—Puranmal.

Father's name—Bansidhar Mishra.

Occupation—Cotton Market, Mapari.

Address—Yeotmal.

I heard a lecture in Missionary compound at Yeotmal on the 14th August 1954. It was a Christian gathering. I was the only one Non-Christian. I got an invitation which I am producing now to attend to the gathering. S. Kumar from Jagdishpur spoke on the occasion. After referring to the development work and others the lecturer said that there was internal dispute in the Christian community on account of various denominations apart from Roman

Catholics and Protestants as also the survival of the idea of caste among the Christian community. After the appointment of this Enquiry Committee if the Americans are asked to go away from the country the Christians will have to stand themselves and they would not be able to do so unless they unite. He also said that if there is difference amongst us how shall we be able to conquer India. I understood by the words "conquer India", that he wanted the Christian community also to gain political power in the country.

To Mr. Tiwari of Mungeli—

I was born here, to the best of my knowledge. My grandfather was residing in Gudgaon district. The boy who invited me was my friend for about five or six months before. I know S. Kumar who gave lecture. If the Christian community has no strength of unity and solidarity it will have to go under. I have heard the prayer addressed to God that His Kingdom should come and I understood that Christian rule will come over whole India.

No. 25

*Name—*Rev. Vasant Samudre.

*Caste—*Christian.

*Address—*Yeotmal.

I got a notice on the 10th at 1 p.m. I had received no intimation from the Committee. Dr. Acquilla also was informed. I have not read any press note. I am the Pastor of the Church at Yeotmal and also a teacher in Seminary. We teach nothing that is derogatory to the Hindu religion. I belong to the Free Methodist Church and there is a Church fund made up of contribution received from all the churches in Yeotmal district. I get my salary from the Seminary. Twenty Churches in India send their contribution to the Seminary here out of which I get my salary. That fund also receives grants from America. To the best of my knowledge and belief Missionaries do not offer any material inducement in order to secure conversion and I am sure that they never do anything that is prejudicial to India. There is a misunderstanding.

No. 26

*Names—*Ambadas, Budki, Domdi and Babu Sahai, all of Kanzara.

*Address—*Kanzara, taluq Darwha.

About 11 Christians had come to Kanzara. They stayed there for one month. They had encamped there. There were four foreign Missionaries. They used to exhibit films and give medicines. One of the foreign Missionaries asked us to pray to God and then declared that we all became Christians. They further asked us to discard our Gods and flags. When they said that they would sink well for them. Our names were taken down and declared that we became Christians. The mother of one of them by name Dulki said that when she came to know about it she was sorry and she went to the foreign Missionary protesting against her son becoming Christian as she wanted to die in Hindu religion. We are Mahar.

To Shri Tiwari of Mungeli—

They came about the time of last Diwali in Kartik month. I can't say whether they came from Darwha or elsewhere. They pressed us to be Christians but we declined. What they said was that they would sink well for us if we became Christians. It was Ushma's father who said this.

Name—Vishwasrao Shelke.

Caste—Christian.

Address—Ralegaon.

I was first a Hindu Sadhu but I embraced Christianity. I was by caste Mahar. I was an imposter who wanted to earn his life. While I was a Hindu, Hindus objected to my going to worship to their temple. My idea in becoming a Sadhu was to attain a higher status. In spite of my being a Sadhu, Hindus did not admit me in their side. When I once went to Vithal Mandir and was touching the feet of the deity, one man pulled me away and drove me away. So I prayed to God that if you have any truth in you, you will award punishment to such Hindus. We were never taught in the school, because we were untouchables. I became a Christian because Jesus Christ washed out my sins with His Blood.

No. 28

Name—Dr. T. A. Bidari.

Caste—Christian.

Age 36.

Address—Umri.

I feel that in spite of my country being independent, we Indian Christians are not independent. We are able to meet only one-third of the total expenditure on our Christian work and I cannot say from where two-thirds comes. In this Free Methodist Mission which is operating in Yeotmal has not been able to make any progress although other Missions could establish schools, hospitals and other things due to the policy of the Mission which is detrimental to our Indian Christians. The process of making Indian Christian leaders is extremely slow.

The present Missionaries should give positions of leadership to Indian Christians. Unless the Indian Christians are made competent to handle their own affairs there would always be a clique of Indian Christians working under foreign Missionaries who would be doing every thing in the name of Christ. Until that is done we will be maintained as slaves. My conviction is that there should be no addition to the number of Missionaries in India in the best interest of Christian Community. It is my opinion that Government should take steps to stop the foreign Missionaries coming to India. The Indian Christians and Christian non-Mission workers should be consulted before the foreign Missionary is allowed to work in local area. I do not wish that the foreign Missionaries now in India should withdraw but I sincerely desire that Indian Missionaries should be at the helm of affairs. The unused land which was granted to the foreign Missionaries by the British Government should be given to Indian Christians at the rates at which the Missionaries got it from Government. If the leadership passes into the hands of the Indian Christians, the poor Christians and others will be taken care of in a better way.

To Mr. Tiwari of Mungeli—

I reside at Umri for the last 14 years. I was called to the hospital as a compounder and male surgical nurse and an anaesthetic. During the absence of foreign doctor there I conducted the hospital for 5 years. I was sent for Inter Science once for all. I used to get Rs. 1,000 per year as scholarship.

I failed in the Inter Science Examination. I am registered Medical Practitioner. I wrote a letter to the hospital at the instance of a Missionary. I did not get the post and he told me that I should not come to this area for 4 or 5 years as I was popular there. I did not take the initiative in writing the letter. There may be about 200 Indian Christians. There is only one family of foreign Christians. The Missionary doctor is there from 4 or 5 years. Before him there was foreign doctor for one year. As there was no foreign doctor between 1941—46 I run the hospital. I do not know who worked between 1946—50. After I made the statement to this Committee last year, a foreign Missionary came to me and expressed his regret for asking me to leave Umri. I do not know any complaints.

To Mr. Mahajan—

Indian Christians will be able to shoulder the responsibilities if the foreign Missionaries cease to work. The foreign Missionaries do observe some difference between Indian Christians and their own countrymen. The amounts that are collected from the Indian Christians are handled by Indian Christians.

*Oral statements made before the Christian Missionary Activities
Enquiry Committee.*

CAMP AMRAVATI

(13-8-1955)

No. 1

*Name—*Rev. Hartman.

*Caste—*Christian.

*Age—*64.

*Address—*Amravati.

I am a Missionary working on behalf of Christian and Missionary Alliance which has its home in New York City. I have been in India since 1920 and in Amravati since January 1940. I have no complaints to make against any officers. I go out to preach in the villages. I also preach in churches in Amravati and Badnera. I preach in open places everywhere in villages especially to public including Muslims and Hindus. Once in a while there was some disturbance but as a rule people do not disturb. I have already given in my statement the report of the number of conversions made every year since 1947, of Chandur, Arvi and Amravati taluq. The message that we give is that there is One God. He is Holy. He hates sin. A man is a sinner and only through Jesus Christ can man be saved from his sins. Our positive job is to preach Christianity and not to attack other religions. I was in America in 1947-48. I have not heard of any leaflets circulated in America calling for teams to go out to all parts of the world to convert people to Christianity to combat Communism. It may be true but I do not know. I am not saying that it is false. I am Chairman of the Church Council which includes Amravati, Chandur and Arvi taluqs. As I am being transferred from this place I may be handing over my charge to Rev. Stengle any day. I have already handed over charge as a Missionary in charge to Mr. Stengle and before going from here I shall be giving over charge of Church to Rev. Kokne. In 1947, there were five Missionaries and now they are seven but they will be five when I and my wife leave the place.

We have an organisation called Christian Missionary Alliance of India with its headquarters at Akola. That is divided into two synods one for Marathi area and another for Gujrathi. The head of the Marathi Synod is Rev. R. T. Chawhan of Akola. Under him there is a Committee which is elected every year. Some of the members of the Executive Committee of the Synod are Missionary and some are Indians. They are elected. There are four Church Councils in the Marathi area under this Synod. The Chairman of each council is by virtue of their office are members of the Synod. Now the majority in the Synod is Indians. Some of the Missionaries are refusing to accept office, and if we do accept, it is under protest, because we think that Indians should take up leadership. We are happy to let you know that the President of the Marathi Synod is an Indian, Rev. R. T. Chawhan, and we are working under him. The Synod has the authority of engaging preachers and dismissing them. The Mission gives a subsidy to the Synod, which also receives contributions from the Congregation. The Mission only pays such amount as is necessary to meet the deficit. The Treasurer in Akola will be able to give the details of receipt of money. Our accounts are audited by the Government recognised auditors, i.e., Mr. Oka of Poona. Our Mission has a boarding school at Akola for boys and in Khamgaon for girls. The Mission gives subsidy to each of these institutions, but it is only to meet the deficit. The Akola boarding school is now entirely managed by Indian people. We are ever willing to part with our so-called authority to the Indians. We look forward to a time when our services would be felt unnecessary so that we might go elsewhere. We are quite prepared to transfer the property to the Indian hands and we have got authority from New York. This question arises not in regard to Mission bungalow but Church property and out-station property. Permission is received from New York in respect of this property and not in respect of Mission bungalows. Even after transferring the Church property, the Missionary will be required to stay on as desired by the Church. I would ask you to help us in getting the Government to pass some Act exempting the transfer of the Church property to Indian Christians from the stamp duty. I get 63 dollars as my pay per month from U.S.A. *plus* I get frey quarters, and vehicle allowance of Rs. 60 per month. The vehicle is me private.

To Mr. R. G. Kulkarni, Pleader—

We have no Indian Missionaries. They are only pastors, preachers and Evangelists. Missionaries are those who leave their country and go to another to preach the Gospel. . . .

Note.—The American leaflet was shown to Rev. Hartman and he was asked whether he was aware of any such movement in America. He replied that it was Radio talk addressed to the American people and he did not attach much importance to it. He was also unable to say which churches in India could have invited the Americans to come out with an "invasion teams" to India to combat Communism.

No. 2

Name—Rev. Grubbs.

Age—41.

Occupation—Central India Baptist Mission.

Address—Dharni.

Most of our work extends over Berar but it also goes to Nimar, Betul, Chhindwara and Hoshangabad districts. There are 26 Missionaries. Except one English lady and one Canadian, all of us are Americans. A couple from

Canada has been helping us although they are not regular members of the Missionaries. The Mission with which I am connected is known as Central India Baptist Mission with headquarters at Ellichpur. I file this constitution of the Central India Baptist Mission. Our Home Board is in Chicago in United States. We have given all information to the Registrar, operating under the Trust Act. Our Mission hospital is in Ellichpur taluq and we are supervising Kothara Leper Home, which is two miles from Ellichpur. We have a school for girls at Chikalda and one boys' hostel at Khadanpur. The hospital at Ellichpur is financed by funds which are received from America and by the fees that are charged in the hospital. The hostels are also managed with the aid of funds received from America and also by the fees that are charged in the hospital. The hostels are also managed with the aid of funds received from America and also by the fees that are charged. At Kothara we have 85 acres of land. The other farms are about 10 or 12 acres where the boys are trained in agriculture. They get some practical training. About 50 per cent of our Missionaries do Evangelistic work to some extent. Approximately, the number of Indian preachers is 12. The scale to preachers is based upon their education varying from Rs. 60 to Rs. 90. In our Mission the authority is not vested in the Synod but in its individual church. The local churches do not receive money from the Mission as such, but some of us help them by personal contributions. Our Mission took over the work in 1945 from Korku and Central India Mission which was a British organisation. The Mission work, and Evangelistic work, is mostly confined to villages. We also work through churches. We believe primarily in working through the churches seeking to develop leadership so as to make the churches self-supporting. I do not know of any such organised effort made in America, for the express purpose of combating Communism. The Missionaries are sent out primarily to bear witness to the claims of Jesus Christ, by preaching and by their personal life. The message is redemption from sin. I believe that Jesus Christ is the answer to the problem of sin and I know no other means of Salvation. We also bear witness to what Christ has done to individual. There may be lot of Christians, so called nominal Christians but few who have repented their sins.

I was trained in Denominational School. All our Missionaries are Baptists.
To Mr. R. G. Kulkarni, Pleader—

In my Ministry there may be about five or six conversions in the last five years. I have no official capacity in any church but they accept me as religious man. The hospital at Ellichpur is closed as the Doctor is on furlough. There have been cases of minors being baptised but they were with the consent of their parents. We do not change Indian names to Christians, as a general policy.

No. 3

*Name—*Rev. Tom Henry Major.

*Age—*40 years.

*Address—*Kothara Leper Home.

I have got a letter from the Council of Mission to Lepers in London. I have to work in view of the purpose and within the frame work of the statement. The purpose is as follows :—

“The object of the society is to provide for the spiritual instructions and temporal relief of the lepers and their children in India and in such countries to which its operations have been or may be extended sometime and in so far it lies in its power in assisting to bring about extinction of leprosy.”

"While doing this it has also safeguarded the liberty of the patient, for it would be grievous to the Mission for its service to be the occasion of any compulsion in religious matters. This it has done by making the rule in its Constitution that 'No inmate of any asylum under its control shall be obliged, to receive Christian instruction'. It has always made this clear in its initial negotiations with co-operating bodies and by whole history of equal service of men and women of all creeds, without abusing that service to force upon them religious teaching which they do not desire to receive. It believes that the overflowing love of the Christian men and women who engage in this service either by their gifts, or by their engagement upon the field of action, must be the first recommendation to evoke in patients a spirit of enquiry and a desire to know more of this matter of the Christian Gospel. This engagement of loving service at the Homes of the Mission must come from foreign and national workers alike, whatever be their individual tasks. All may be assured that many friends in many lands seek to sustain them by prayer and by gift, that they may be able their lives and work winsomely to commend the Gospel."

To Mr. R. G. Kulkarni, Pleader—

I have been sending each year financial statements to Government. We have at present about 300 patients, out of whom about 100 are Christians. Some of them were admitted as Christians and some were converted in the hospital.

No. 4

*Name—*Manikrao Hanote.

*Age—*30 years.

*Address—*Kothara, taluq Ellichpur.

I was in the Leper Home from 1947 to 1954 undergoing treatment and since I am cured I am in the service of leper home. I am employed as a caretaker in the leper hospital. When I went to the hospital I was not a Christian. Before that I had been in Kothara leper home for about 10 years and then I went to Baitalpur for 3 years. When I was admitted to the Kothara Leper Home for the first time when I was 10 years of age. For the first 10 years of my stay in Kothara I was listening to the Christian preaching, so also for 3 years when I was at Baitalpur. But I did not like to become a Christian, so I again came to Kothara Leper Home. When I was on death bed I thought of Jesus Christ as I got no care. I declared my faith in Jesus Christ saying you have shed your blood to wash out human sin and that you should help me in my crisis. Since then I gradually began to recover. I recovered my health and also got peace of mind within 2 years. After I was cured I was employed as storekeeper on Rs. 20 per month and now I am working as caretaker on Rs. 70 per month. Ordinarily, for the daily morning prayer not more than 15 to 20 people attend but at Sunday Prayer about 200 people attend as it is a holiday. There is no compulsion but it is at their option to join the prayer. From 1947 about 60 patients have got converted.

To Mr. R. G. Kulkarni, Pleader—

I was originally Maratha. My father had become Christian. Excepting my father all other relations are Hindus.

No. 5

Name—Mangalbhai.
Age—47 years.
Address—Khudanpur.

I am an Evangelist and Manager of the hostel at Khudanpur and do agricultural work. In 1923 at the age of 16 I became Christian. I was an inmate of the hostel as I was an orphan. I heard a Sermon preached by a Moulavi who had become Christian and he was describing the state of his mind when he became a Christian in such a way that it reflected the feeling which was surging up in my mind. I was feeling the load of sin but when I heard him saying that Jesus Christ shed his blood and took away the sins of man and I believed in that message. I felt immediate relief. Then I embraced Christianity and resolved to spread the Gospel of Jesus Christ so long as I was alive. I started to work as a preacher on Rs. 8 per month in 1930 but now I am getting Rs. 84 per month. I have got independent means of living but I am doing this work out of conviction. I converted many persons from 1930 but many of them reverted back. Those who went back to Hinduism had no faith in the message of Jesus and were led away by some people. In the local churches there is a congregation of about 50 members in all. There are 4 churches. These 50 people are firm in their belief. I have faith that these people will convert many Hindus to Christianity.

To Shri R. G. Kulkarni --

I am doing the work of hostel for 10 years. Practically everyone is a Christian there. The total number is 33. It is like an orphanage. The boys who come to the hostel are generally between 10 to 18 years. The orphans coming to the hostel are drawn from Mang, Mahar, Kunbi and Maratha caste. There is no Mahar hostel at Khudanpur. The boys, who do not like to be Christians, do not like to stay in the hostel. It is not true that they refuse to admit the boys unless they embrace Christianity. It is not true that Wasudeo Balwant Wankhede and Mithu Puran Ingle were turned away because they did not agree to become Christians. They were there for 4 or 5 years in the hostel. One Ramchandra Sakhararam Damle was in the hostel for one year but he was withdrawn from it. I declare publicly that it is my aim to convert the whole of Hindu Society to Christianity. I may have converted about 200 persons out of whom only 50 have remained as Christians.

No. 6

Name—Rev. S. J. Kokane.
Age—50 years.
Address—Ambapeth Church, Amravati.

Those Christians who do not behave according to the teachings of the Bible and indulge in vices like drinking, etc., are driven out. According to Corinthian I, Chapter V, vers. 9 to 13, this action is taken. From 1926 I excluded 3 families from the church, e.g. I am mentioning these names on the 26th June 1954 meeting resolution No. 1, one family has been turned out.

To Mr. R. G. Kulkarni, Pleader—

I was present at both the Kirtans in Ambapeth recited by Shri Pawar from Poona at the Ambapeth and Camp Church. He did not attack any non-Christian religion, nor decry any God of Hindus.

Name—Sampson M. Paddy.
Age—50 years.
Caste—Christian.
Occupation—Government servant.
Address—Amravati.

Since 1933 I have been staying in the compound of the Alliance Church, Ambapeth. I am living in room No. 278 of this compound since 1933. L. E. Hartman ousted me from that room as well as from the membership of the church. There is a resolution, dated the 7th November 1952, bearing the signature of Shri J. D. Baisod excluding me from the Church. They demanded exorbitant taxes from me. That was only a pretext to turn me out of the room so that it may be given over to Rev. Kokane. This, I think, is opposed to Christian religion. They send anonymous reports against me as well as my wife to Government. Those who are harassing me are the servants of foreign Missionary. American Missionaries do not treat Indian Missionaries with respect. The American Missionaries take unfair advantage of the illnesses or financial difficulties of the people and try to convert them. I was converted in my childhood. I do not know how I was converted.

To Mr. Kokane—

I was excommunicated by the Panchayat. Foreign Missionary is a member of the Panchayat. It is not true that I drink liquor and behave in the disorderly manner in the Church verandah. I never smoke and never drink.

No. 8

Name—Ramchandra.
Father's name—Shankarrao Bhedi.
Age—23 years.
Occupation—M.Sc. student.
Address—Amravati.

I am a student in M.Sc. and I am doing this privately. I have already filed my statement which is based on the information collected by me. In the fourth week of January 1955 I had been to Dharni and attended a meeting which was conducted by Rev. Grubbs. There he was telling the people that Hindu Gods and Goddesses are not worthy of reverence. He exhibited the pictures in which wild animals like tigers of typical nature of man, and Jesus was shown as a dove who came down to Earth to dispel the human passion. Then he said that the things in India are ugly and that there are pestilences raging in India and that nothing of this kind was found in America. If you want to be delivered from your present distress you must come to Jesus Christ who wipes out the sins of all. I went to Rev. Grubbs at night. He said that Ram destroyed wicked man Ravan but that Jesus Christ was even the Saviour of wicked. I told him that even Geeta holds out hopes of salvation to the sinners, and I also repeated some verses from Geeta.

At Chikalda I went to the Library at the house of Damle, who is one of the preachers. There was a book which came to my hand entitled "Bharatat Alele Preshit". On page No. 213 I find this passage "Sabandh Bharatala Christi karnyache dheya dolyapudhe theun tyane aplya teen disha tharvilya,

Sarvajanik sabha, charcha and Krishti Dharmavishay nirirali pustake” Then I asked 4 or 5 pracharakas including Mangalbhai and they said it is our aim to convert the whole of India to Christianity. We throw a challenge and if you dare you oppose us.

Then I went to Kothara on 26th January 1955 where there is a leper home. I was having a talk with Mr. Kale who had embraced Christianity while he was inpatient in the hospital. I told him that the motive of all the Christian converts was to create a separate state like Jharkhand. In the meantime Mr. Major came there and he overheard me, and said that America is supplying you wheat and is not India grateful enough to allow us to preach in return. Then I went to Khudanpur where I met Shri Peck. I had no talk with Mr. Peck. Then I went to Mangalbhai. At Khudanpur there is one hostel for boys. They admit boys below 12 years of age. I asked Mangalbhai why he did not admit boys above 12 years of age and he told me that only the boys below 12 years were impressionable. In that hostel are kept the children of the lepers in the Kothara Home. They are brought up in Christian atmosphere entirely. There I met a boy by name Manohar, he told me that here is not a word of Hindu religion, and he read Bible and he believed. I have filed the books with my reply. In the Paratwada hospital also they preach Christian religion to the patients.

While I was waiting for Mr. Grubbs at his house I had a talk with the servant of Mr. Grubbs. I asked him which side he would take in case of a war between America and India he said he would side the party which feeds him and that he should be loyal to his salt.

To Rev. Major—

Mr. Major states : This gentleman had seen me on some day in January. He said that he was interested in Christianity and he wanted to know. I sent him to leprosy Home, after first discussing Christianity, to Mr. Kale. After about an hour I went to the Home and stood behind Mr. Bhedi. I heard him saying that the Missionaries came to India not as Missionaries but as the paid agents of the American Government with the intention of taking over India. I objected him to his talk like this and I asked him to read American history and said that it was never the policy of America to dominate any country. And further that American Government was completely separated from religion and would never ask to do such things, and that if America was giving aid to India, we are entirely friends.

Rev. Grubbs—

When I was preaching I was not speaking against the Gods and Goddesses of Hindus but I was speaking about the sins that were in wicked hearts. As a rat's habit is to steal so also man steals and that is a sin. I did not speak against the Hindu religion. What I said I would have said the same thing in America.

Mr. Bhedi came to me in the evening when I returned after full day's work. What I said to him in answer to him that while Krishna killed his enemies Jesus Christ gave his life for his enemies. In other words what I meant was Jesus Christ was more like Mr. Gandhi.

To Mr. Peck—

I understand that it is a Christian hostel. Those who are discharged from the Leper Home send their children to this hostel. As they are poor they send the children voluntarily with the hope of getting some help.

Mr. Major says that the boys are not admitted from outside as has been said by Mr. Bhedi. The children who are there, are ones who are cured and who are unaffected children. The Government of India requested us to make provision for such boys.

No. 9

Name—Gunwant Arjun Tayade.

Age—63 years.

Address—Paratwada.

I am a member of the Harijan samaj. The source of my knowledge that I have got intimate contact with Missionaries and the Mahar community to which I belong. Members of my community have been converted to Roman Catholicism and to Protestants. I have opened a boarding house for Mahar students at Paratwada. The result was the Roman Catholic Boarding was discontinued. Both the Roman Catholics and Protestants convert the Mahar boys and try to get privileges which are given to Harijan community without disclosing that they are Christians. In order to increase the number of Christians the Hindu Mahar girls are induced to marry Christian boys. After converting the Mahars to Christianity they use them as preachers to go round the villages that in Hinduism there is nothing but idolatory and that Hindu Gods are Saitans and that they are all immersed in sin. Not only have I heard this but I have had debates with them. They take advantage of the tender age of the boys and try to impress upon them the tenets of Christian religion. If one of two brothers become Christians, the converted brother is used to influence his other brother, to become a convert. They pick up people who are not able to earn even Rs. 20 and pay them up to Rs. 100 and engage them as preachers. That is why the members of the Mahar Community are attracted towards Christianity. They profess to do humanitarian work but their real object is merely to proselytise the lower classes of India. The number of the Missionaries has increased since India became independent. I visited the Leper Home where there are many Mahar patients and I came to know that unless the patients agree to listen to Christian preaching they do not receive sound treatment. There is a compulsion for the patients to attend the church at prayers. Their object is not to elevate Indians but to denationalise India. Those who got converted to Christianity have become so averse to Hinduism that they begin to quarrel with me when I try to tell them anything about my religion. A Christian convert changes his dress and assumes the airs of foreigners and he begins to ridicule our customs.

To Shri Malviya—

My niece who is a Christian was given in marriage to a Hindu boy. Her father who is a Christian pressed the bridegroom to adopt Christianity and it was after great difficulty that I could influence him to permit the marriage. I do not approve of legislation permitting marriages between Hindus and Christians. Father Gayet pressed me to become Christian but I stoutly refused. My brothers became Christians in their minority, *i.e.*, 12 years old. I was also pressed to become a Xn when I was young. My estimate is that since 1947, 5,000 members of my community have become Christians to Roman Catholic and about 1,000 to Protestantism. The rate of conversion has increased from 5 per cent to 7 per cent. At Ralegaon and Kapus Talni the Mission has respectively got 40 acres and 120 acres of land, and the converts are made to cultivate the land. The boarding houses which are run by the Mission at both

these places are maintained from income of these farms. In my hostel 2 boys who had come from Khudanpur hostel were admitted. They left that hostel because they did not like to be Christians. The Missionaries carry on their work in the villages and particularly among the Somwansi Mahar who are poor and illiterate.

To Mr. Mangalbhai—

Mangalbhai states as the boarders attend the Government school I have to send the list of the boys who are Christians, Mahars, Mang, Kunbi to the other institutions. I never describe a Christian as Mahar in order to get the scholarship.

Mr. Manikrao states that in the Leper Home no discrimination is made between Christians and non-Christians. It is not true that it is compulsory for non-Christians to attend the Christian services, nor do we press them.

To Mr. Major—

The boys who came from Khudanpur hostel were by name Ramchandra and Wasudeo. Mr. Major states the pracharak's salary ranges from Rs. 60 to Rs. 90 per mensem.

No. 10

(14-8-1955)

Name Balwant.

Father's Name Ganesh Khaparde.

Age 65 years.

Occupation Retired Professor of Marathi from Benaras Hindu University.

Address Amravati.

I hold the title of Kavibhushan. I retired before three and half years. Since my retirement I have been living at Amravati.

About the 18th to 20th of last month I heard something spoken on loud-speaker behind my house at Amravati. When I began to listen attentively I heard that it was some sermon that was being preached in church or some public lecture. It went to the flat roof of the house and began to listen to what was being said. It was propounded that Jesus Christ was a historical person. Then the current of speech turned to Hinduism and I heard the verse "Swadharmo Nidhanam Shreyah.....etc.". The name of the speaker was announced as Pawar. The criticism that he offered on this verse was that Christianity did not like this difference between Swadharma and Paradharma. It is all inclusive whereas Hinduism observes this difference. They propound such things are thieves, dacoits and have commercialised their religion and they are fools. My religious sentiments were wounded. As this was all said on the loud-speaker it was heard by the public and I believe that those who heard it must also have felt keenly about this attack on the religion. I think that this is calculated to create danger to public peace.

It appeared to me that the Christian preachers are taking undue advantage of our so-called Secular State. They have become so bold as to indulge in all manner of such attacks on Hindu religion.

My suggestion is that the Government must depute some C. I. D. Officers as British Government did at political meetings and preachings.

To Shri R. G. Kulkarni—

A convert to Christianity becomes denationalised and my suggestion is that the Government must depute some C. I. D. Officers, as British Government did at political meetings, to take notes of such meetings and preachings.

A convert to Christianity becomes denationalised and develops extra-territorial patriotism. In other words he loses the sentiment of the allegiance to his country. I felt that this was deliberately done, and I suspect that the inspiration comes from foreigners. This was the first time that I heard such speeches on the loud-speaker and it is my experience that such a propaganda is becoming more and more extensive.

To Rev. Kokane of Ambapeth, Amravati—

I admit that in the Secular State everybody has got the right to propagate his religion.

Question "If somebody has got a black coat would it be wrong to say that he wears a black coat, is an offence? I do not know if the Hindus appreciate such a criticism being made on their religion".

To Shri Major of Kothare—

There were words expressly used by the speaker Shri Pawar, which were calculated to impair the peoples allegiance to the Government or country and it is my impression that by embracing Christianity man develops foreign mentality and begins to look down upon his own religion and customs. There was nothing to show that foreign missionaries instigated him to speak as he did.

No. 11

Name Dattatraya Govind Joshi.

Age 54 years.

Occupation Painter.

*Address—*Amravati (Budhwara).

I am invited by Shri Pawar to play on "Tabla" when he recites the kirtan. He was reciting the kirtans last month. He must have recited about six kirtan and I was his companion playing on tabla on five occasions. He tried to ridicule Krishna and his teachings that the cow should be revered. He also said that his God was historical.

To Shri Kulkarni, Pleader—

He said that cow was an unholy animal because it eats filth and asked "how is Krishna, your God, who teaches that cow is your mother and bullock your father." He further said that if bullock was your father, cow your mother then calf is your brother. Hearing this my religious sentiments were wounded. He also decried Krishna saying that he had married 16,000 women and said that it was all a fictitious story.

No. 12

*Name—*Shri B. A. Narsayya.

*Age—*68.

*Occupation—*Ayurvedic Vaidya, contractor.

*Address—*Amravati Camp.

I am a contractor as well as certified medical practitioner. I had taken a contract to construct a primary school building in 1944 under an agreement with Mother Euphkarise. While the work was going on, she pressed me to become

a Christian. Under the agreement the school department had undertaken to supply priority certificate for the purchase of four wagons of tiles and Shaha-bad stones. When I asked her for priority certificate she said that unless I become a Christian she would not give the priority certificate. As a consequence of the refusal to give priority certificate, I sustained a loss of Rs. 7,000.

I had filed a civil suit to recover compensation for the loss and in that suit the agreement was filed and it was noticed that some clause was inserted in the agreement. As the forgery was brought to notice I wished to take criminal action. Shri Watson, Deputy Commissioner of Amravati, was a Roman Catholic. He intervened and proposed that no criminal action should be taken on condition that I would receive Rs. 10,000. I did not accept the condition. The suit was referred to arbitration and in the award which was delivered I got about Rs. 1,000.

My wife died while the suit was pending in 1947. Mother Eupharise again approached me with the proposal that I should become a Christian and marry a Christian woman. I rejected the proposal. She also offered temptation of Rs. 10,000 but I did not agree to it.

Even when my grandson wanted school leaving certificate in 1950 that lady asked him to be a Christian and as he refused to become a Christian the certificate of the previous year, i.e., 1949, was given to him and the result was that he was not admitted into the Navy school.

As I am reputed to be a very efficient vaidya and a specialist to cure T. B., etc., she wanted me to be a Christian.

No. 13

Name—Pannalal Ramcharan Jaiswal.

Age—30 years.

Address Ward No. 15, Amravati.

Roman Catholic sisters go to the people for preaching. They have got a primary school near the motor-stand. They go to the parents of the children and if there are any cases of illness they ask the children to be given over to them for treatment. They are taken to the Roman Catholic Church.

I know a specific instance of Sakharam Balaji Watane, aged 45 years. He is my neighbour. He has gone out for business and perhaps may be back in three or four days. His daughter, aged 10 months by name Vimal was taken to the Roman Catholic Hospital as she was ill. She was taken on the condition that on being cured she would be returned to the parents. This incident happened in 1951. He asked for the child to be returned 15 days later, when he was asked to come after she was fully recovered. He repeated his visits two months later. Then the sister told him that the baby had been sent away to some other place and she assured him that she would bring the baby within a fortnight. When he again went and asked for the child he was told that she was not in the hospital at all. In this way Shri Watane was put off on some excuse or other. When he went again last year to ask for the return of his daughter he was asked to pay at the rate of Rs. 20 for four years' treatment which was given to the girl. The poor man had to give up the idea of getting his daughter back. I believe that the girl is still with the Roman Catholic Convent.

No. 14

Name—Gulabchand.

Father's name—Bhuralal Sharma.

Occupation—Farming.

Address—Dhamori Kasba (Amravati taluq).

In 1952 I had been to the fair at Rinmochan, a village, in the month of "Poush". I heard two pracharaks, one from Mhaispur and the other from Shingnapur, there surrounded by crowd. They addressed the people one after another. The gist of their speeches was that the Hindu Gods and Goddesses like Krishna, Brahma and a Pig whose pictures were shown to the people, misleading the people of India, so that they have become sinful. It is to redeem the Indians from their sins that Jesus Christ was born. The picture of Jesus was exhibited to the people. They also said that the future generations of Indians would be all Christians. While they described Krishna as licentious, Brahma as one who was after his daughter and Pig as a dirty animal. Their lecture provoked the people and they had to wind up and go away. I asked them who they were and they replied that they were Christian preachers. They were Roman Catholic preachers. There are missionary centres at Shingnapur, Kholapur, Mhaispur, Wathoda-Shukleswar, Yeoda. In almost all villages the Christian preachers along with foreign missionaries approach the untouchable class.

I know a man called Yeshwant Kamdar who had been induced by some material gain to become a christian but later on he became a Hindu. This man may appear before this enquiry at Khamgaon. They recited Isha Vashyam Idam Sarvan and declared to the people that the whole world was going to be Christian world.

To Shri Vishwas Maroti Manwadkar --

I have heard Protestant preachers both foreign and Indian in Marathi language. They tell the people that in Kaliyug Jesus alone has come with message from God and in future the whole world will become Christians. I am not against the preachers propagating their religion but they should not denounce the Hindu or other religion. I heard a pracharak saying that India has been granted liberty for the purpose of testing the ability of Indians to govern themselves. If they are found unfit then India will be ruled by Christians.

No. 15

Name— Sheshrao Talluji Dhoke.

Age—39 years.

Occupation—Janapad Councillor.

Address—Dhamori village.

I am a member of the Janapada Sabha from Dhamori. At Mhaispur there was an Indian pracharak by name Shantwan Dahiwadkar. He introduced me with a Christian girl by name Grace. I was not asked to become a Christian.

No. 16

Name - Keshao Balwant Khaparde.

Address - Amravati.

I also heard Mr. Pawar's speech in the Church behind my house. I endorse whatever my father said this morning about the Sermon of Mr. Pawar. This occurred on the 18th of July 1955.

No. 17

Name - Ravishankar Dwivedi.

Address - Chikhli, district Surat.

I am at present at Amravati near motor-stand. I have come here as a preacher of Arya Samaj.

Last year in the month of August 1954, I went to a Christian Library at Basna where there were about 14 or 15 people, including Mr. John Gardia who was a Christian preacher. In the course of our conversation John Gardia said that the British people have given independence to India to test how they are able to govern themselves but he expressed the fear that on account of caste system the Hindus will not be able to run the Government efficiently and that British people will have to take over the administration. I gather the impression that he must be preaching on these lines in the villages and I reported the matter to Shri Niranjansingh, Proprietor of Rice Mill. He said that he would enquire into the matter. This occurred at Basna in 1954.

No. 18

Name - Wasudeo Baburao Wankhede.

Age - 18 years.

Caste - Harijan.

Address - Verul-Purna (Achalpur taluq).

At Khudanpur, there is a hostel maintained by the Baptist Mission. There is accommodation for 33 inmates. Mangalbhai is the Superintendent. It is under the management of Shri Peek, an American Missionary and Mangalbhai who is a converted Christian. Mangalbhai is also a Christian. I was in the hostel from 1947 to 1953. Mangalbhai pressed me to become a Christian. I used to attend the school at Gaurkheda which is a Janpad School. I used to pay Rs. 5 per month. My father is a labourer. I have no land. I left the hostel as he asked me to leave as I did not wish to become a Christian. I then went to Shri Deshpande, who is a teacher in the Paratwada Middle School. I was a student of this school and I came in contact with him. After leaving the hostel I went to Shri Deshpande and I am still living with him. I am learning in the 9th class. The boys of the hostel are taken in batches to fairs where the preachers preach to the people. They hold gatherings of converted Christians in different villages every year, and get converts, through the instrumentality of the old converts.

In my presence six boys whose age ranges from 12 to 16 were baptised to Christianity. A man is taken to a river and given a dip three times with the recitation of some sacred texts and in the presence of the panchas he has to declare that he has become a true Christian.

Name—Ramchandra Sakharam Damle.

Age—15 years,

Caste—Harijan.

Address—Achalpur (Paratwada).

I am coming from Paratwada, where a hostel is maintained by Shri Gunwantrao Tayade. There are 8 inmates in the hostel. I came to the hostel in the year 1954. Before that I was at Khudanpur in the hostel maintained by the Baptist Mission. I was in the Khudanpur hostel from 1951-53. I was taken to that hostel from Parsepur. My father is a labourer. My father gave permission for my being kept in the hostel. Mangalbhai pressed me to be Christian. I refused. Then he asked me to leave the hostel. Then I went to Shri Tayade and he entertained me in the house along with 7 other boys-like. He conducts his hostel in his own house. I am now in the eighth class. I have attended many fairs held in the villages of Assegaon, Pathrot., Parsapur, Rangar-Wasnik. The Christians hold their gatherings every year in different villages and preachings go on to induce the non-Christians to become Christians

*Oral Statement made before the Christian Missionary Activities
Enquiry Committee.*

WASHIM

(16-8-1955)

No. 1

Name—Nalini K. Yengad.

Occupation—Nurse in hospital in Washim.

I am working as staff nurse in the Mission hospital at Washim. There are about 25—30 nurses. There are two foreign American doctors, one a male and another a lady doctor. I get Rs. 97 pay per month. This is paid out of the hospital fund. Salary of the doctors is paid out of the funds received from America.

2. I am a born Christian. All the nurses in the hospital are Christians. Before we begin the regular hospital work we offer the prayers, imploring divine aid for the recovery of the inpatients of the hospital. We do not invite the Hindus to join the prayers. Prayers are not compulsory to non-Christians. There is a lady preacher. She is an Indian. In our preaching we never deride or condemn any non-Christian religion. We only say like Jesus "preach and heal". We also preach "good news". There is a complaint that we charge non-Christian patients but grant free medicines to Christians. Concession is given to poor patients, Christians and non-Christians. It is altogether false that the babies born in the hospital are asked to be parted with by Mother. I do not know a man by name Dharmasing from Pusad. I do not know Mr. Pallewar, pleader, Komti from Pusad. I do not know whether Mr. Pallewar's wife ever came to the hospital. I do not know that after Shantabai, wife of Rajeshkumar, lost her baby in the hospital that the preachers induced him to be Christian. I would never believe that Christian preachers, Indian or foreign

will ever resort to such methods. I do not know if Khodke master's wife had been to the hospital. I do not know such matters, as my duty is to coach the nurses in nursing. It is not true that when the Mission starts work in hospital they have any idea of doing any wrong to India.

No. 2

Name—Shrimati Bhagubai.

Occupation—Nurse in Mission Hospital, Washim.

To Mr. Tiwari.—

There is no non-Christian who is compelled to become Christian in the Mission hospital nor any inducement of material gain is given. Nor do the Missionaries act in a way as to be prejudicial to India's interest or their allegiance to the country. I get my pay out of the hospital fund. The missionaries get their salary from funds received from America. The Missionaries have come only for service. I find from the hospital record that Mrs. Palaskar by name Sindubai Komti from Pusad was in the hospital from 9th to 18th October 1951. She gave birth to a female child who was also undergoing treatment up to 4th November 1951. Although the records show that the mother was discharged from 18th October 1951 and the baby was discharged on 5th November 1951 the fact was the mother was staying in the hospital till 5th November 1951. She left the hospital with her child. I can positively say that no patient is detained in the hospital against his will and consent. If any non-Christian comes to the hospital we do not lay down any condition that unless anybody becomes a Christian we will not treat him.

To the Chairman.—

Forty per cent of the hospital fund comes from America and 60 per cent is collected here. (Miss Nalinibai confirms this statement).

No. 3

Name—Haribhau.

Father's name—Narayan Yengad.

Caste—Christian.

Age—40.

Address—Washim.

I embraced Christianity. I was originally of Harijan caste. I became Christian 28 years ago. No body offered me any inducement of being married to any Christian girl or other material gain to become Christian. I became a Christian because so long as I was Hindu by religion I was not even admitted to the Hindu temples and I was supposed to be inferior. I then went to live in a boarding house at Buldana which was conducted by the Nazerene Mission. At Washim also the same mission is functioning. Formerly there was a Mission middle school at Buldana. In the boarding the inmates included Brahmins and other Hindu caste as well as Christians and untouchables. There I received the full rights of equality. There is the boarding house as well in School. Christians used to treat me with affection. I read the Bible and learnt that Lord Jesus shed his blood out of his love for humanity and that in his eyes as well as in Gods eyes :ll human beings are equal. I felt that I was a sinner and that by embracing Christianity I would be redeemed of my sin with the aid of Jesus as a mediator.

I am now working as a pastor. I get Rs. 80 per month. But before I became a Christian no inducement was offered to me that I would be made a pastor. I am paid out of Church fund. Church funds are managed by our Indians. The Secretary is Shri Dongardive. I have heard that now the Congress Government is giving facilities to the Harijans in the matter of education and other conveniences. Now I find that the Harijans go to the temples. They are allowed to take water out of the well but they are not allowed to dine with Brahmins. At Washim Harijans are allowed to come into the hotel. There is no restriction now at the railway station or so.

I will not like to be an Arya Samajist even in spite of these amenities are granted to the Harijans. I do not want to be Arya Samajist because I believe that my sins can be forgiven only by Jesus Christ. I know one Dharamsing of Pusad, as also a boy named Shankar Allaya. I was at Pusad for 6 years from 1946--1952. It is not true that a girl is offered to Shankar Allaya. In my whole life I never offered any inducement of this kind or of any other material gain to any one who became a Christian. To my knowledge and within my hearing no Christian ever said that the Congress Government was not good. To the best of my knowledge the Missionaries are here to render humanitarian work and not to get control over the Indians. In my preaching I never denounce either Ram or Krishna or denounce Hindu religion.

To Chairman—

There is one Church at Washim of which I am the pastor. I am also the preacher with the authority to baptise. 300 members constitute the congregation. The collections made from them every month amount to Rs. 300. There is only one church in the whole taluq. No contribution is received from foreign fund into the church fund. We maintain a baptism register in church. Since 1947 no non-Christian has been baptised. I go round the villages to preach Christian religion. What I tell them is that Jesus Christ is alone the saviour of humanity and capable of forgiving their sins.

"Do you tell them about vicarious atonement?" (The witness is not able to follow). The principle doctrines of the Christian religion are that there is only one God and that he sent his own begotten son into the world to save the humanity from sin. This humanity inherited the sin from Adam. After he was crucified there was resurrection and he is aiding humanity in order to cure. The Americans give us training in religion. I was in the Bible training School for 3 years. I know Lord's prayer. By Lord I mean God who may be common to Hindus and Christians. In these acts of the Apostle it is said that Jehovah sent his son to the earth. Jehovah is the creator and lord of the universe. Muslims regard Jehovah as Alla.

No. 4

*Name—*Shankar Gopal Dabir.

*Caste—*Brahmin.

*Age—*63 years.

*Occupation—*Retired legal Practitioner, Washim.

I was practising lawyer for 37 years. I was president of the Bar for five years ending 1955. I have been doing public work, *viz.*, public activities including the Congress. I have published a history of Basim. I have been in public life since 1920.

I know that there are foreign Missionaries working in Washim. It is my opinion that they should not be allowed to remain in India. The reasons for my opinion are as follows :—

- (1) Because they convert the people to Christianity taking advantage of the service which they render in medical and educational institutions. I never came across a man who has any sense of judgment having embraced Christianity. The Missionaries themselves say that if their humanitarian work stops, the very mission of their would be lost. I concede that under the constitution any one has got the right to propagate their religion, but I object that the unfair advantages should not be taken to propagate their religion as a means of schools, hospitals, etc. The foreign missionaries say that if the conversion is stopped they will discontinue their humanitarian work, such as hospitals, etc.
- Pramilaibai is my daughter-in-law. She related certain incident to me which she will herself describe before the Committee.

To Mr. Tiwari—

I was born in Washim. I have been in contact with the Missionaries since 1920. There is nobody amongst them whom I can claim to be a friend. I desire that no American Missionaries should come to India. I know Ram Krishna Mission. Ramkrishna Mission also propagates Hindu religion. They also go abroad for the spread of Hindu religion. I do not want that Ramkrishna Mission should be prevented from carrying on their work in foreign countries. I do not say that Christian religion should not be propagated in India. My objection is only to the wrong methods used for propagation. I cannot say how many people were induced by the hope of material gain to become Christians. I cannot give any instance within my personal experience of any such instance. I heard from my daughter-in-law that effort is made to convert people while they are inmates of the hospital. There was no allurements of money or any other material gain was offered to my daughter-in-law. From the information which I have received I say that they preach against Hindu religion, decry their Gods and Goddesses etc. 'This I learnt from my daughter-in-law. It is my opinion that the very object to start hospital is conversion of people to Christianity. I cannot say the number of conversions which took place in the hospital. I cannot also say that through the hospitals there were conversions outside. In the constitution I do not know whether there is any prohibition to giving help to poor or medical relief to patients. I know that under the constitution all religions have freedom to propagate their tenets. I concede that even foreigners have right to preach the religion. But they do it with a political object. From 1920 up to date I do not know of any missionary having taken part in politics but what I mean is that to increase the number of Christians means to ask for a separate State. The missionary policy is not confined to Washim but to all India. I do not know the total population of the Christians in India. Nor can I say what is the total population as a whole. From what I read in the newspapers I gather the impression that they are demanding Isaisthan. I cannot point out the newspaper in which I read this. I read in the paper that there was attempt to create such separate state in Assam. If a man belonging to the Harijan Caste were to embrace Christianity because of social impositions I do not say that he lacks sense of judgment. I think that if any Hindu says that he does not know Hinduism, it is his fault. Before 1946 the Harijans were not allowed to enter the temple. To

my knowledge no Harijan was allowed to take part in social function and enjoy the amenities of social intercourse. The Missionaries try to convert the aboriginals and the depressed classes because they may be useful for their political purposes. After they become Christians the Hindus did not treat them as untouchables. But there were other mahars also who had not become Christians but were allowed to sit. Christian and non-Christian mahar can draw water out of well. Even now the untouchables go to the temple only for Darshan but not for worship. Today Mahar has access in the temple as the Brahmin has. Even the Brahmin cannot touch the sacred idol. Since 1947 there was no occasion for me to dine in company with Harijans. Even before 1947 I have been trying for the removal of untouchability. Those Christians or untouchables who have got national spirit will be treated by me as deserving of inter-dining with me but I cannot say how many have national spirit. According to me an Indian communist is not inspired by national spirit if he is in alliance with the foreign communities. My criterion of Indian Nationality is that of a Hindu nation. By Hindu Dharma I mean that dharma which are Vedas.

No. 5

Name—Hanumant Raghunath Bhatkhande.

Age—63 years.

Occupation—Pleader.

Address—Washim.

I am practising lawyer since 1920. I am advocate of the High Court. I practised in High Court at Nagpur. I am editor of a law Journal entitled "Nyaya Bodh". Shrimati Sudhabai is my wife. She is unwell. She cannot come before the Commission as she is unwell. She was in the Mission hospital to attend on her daughter two years old who was an inpatient. She had to stay there twice or thrice for 15 days at a time. She made a complaint to me that the patients are induced to become Christians. One of the nurses said that the younger daughter who was a patient should be handed over to the hospital. She said that out of the two, one child can be given to American mission, and that she would be sent to America and trained well. The girl is of fair complexion.

One Shrimati Sathe who was a nurse used to tell my wife while she was in the hospital that Rev. Narayan Waman Tilak had become a Christian because he disliked the Hindu religion. They also impress upon the inmates of the hospital that they pray every day for their relief and that it was as result of their prayer that the patients are cured. Once I had invited Dr. Spiker to my house to tea. She had come with an old Indian lady whom she described as one who had "Sakshatkar" i.e., realization of God. Christians observe castes amongst the Christians. This I learnt from Mr. Dhamdhare who was a Christian Tahsildar at Washim. He said that Christians converted from Brahmin caste enter into marital relations with Brahmins converted to Christianity and that they not enter into marriage relations with Harijan converts.

To Mr. Tiwari of Mungeli—

My wife must have gone to hospital in 1950 or 1951. I mention the name of Sudhabai because she was attending on her ailing daughter by name Ranjana who was suffering from diarrhoea. I was at Washim when she was in the hospital. I was going to the hospital daily while she was there. I used to stay there

for about an hour every time. I did not myself hear any Christian preaching. The girl was cured before she was discharged. The girl who was aged about two years old was ill. Twice my daughter was ill and once my son. I cannot say when my wife was asked to part with my daughter. I used to attend every day for one hour. I cannot say why I do not remember whether it was at the time when the daughter was asked to be given over. I have got four children, out of which the eldest is seven years and the last is a son who is less by two years. The female child which was in hospital died. The proposal was not in definite terms that the child will be taken to America but it was only a suggestion. I have no Christian Missionary friend. I do not remember such friendship. I did not go to any Missionary's house. I had invited Dr. Spiker to my house to tea after my daughter was cured. Dr. Spiker is an American. I know her since five years. I do not say that she is bad as doctor. I have got good opinion about her. I do not know whether the nurse Sathe is there now. I have read Narayan Waman Tilak's poem. I did not read his book "How I became a Christian". In merely saying that you embrace Christianity there is a slight suggestion that Hinduism is not good. I am of opinion that the foreign Missionaries should go from India. I cannot give any evidence.

The suggestion had significance because the nurse Sathe, Narayan Waman Tilak and myself were "Chitpawans". This nurse Sathe had been to my house. She did not say in my presence but it was my wife who told.

No. 6

Name—Trimbak Idhanji Khanjode.

Caste—Maratha.

Age—28.

Address—Resident of Assegaon-Pan, Taluq Washim.

Assegaon is 13 miles from Washim, and is on Rishod road. The Christian preachers both Indians and foreign used to come to my village Assegaon. They used to invite the people through the loud speaker by singing songs and then the foreign Missionary used to addresss the people, in marathi. He said that there is no life left in Hindu religion now and that the only way of salvation was to embrace Christianity for them. He also recited Kirtan once, exactly in Indian style. In the Kirtan he said that Jesus was the only saviour and that they should all become Christians. If they become Christians their material comforts and need will be solved. He used to come every day. Eight days later he exhibited lantern slide. It depicted the birth of Jesus and his life and that Jesus was a holy person and people should pray him. We opposed the Missionary propagating the religion in that way and said your religion cannot come up to the level of Hindu religion. Then they went away.

2. In the course of their lectures they denounced the Hindu idols of Hanuman and other Gods. If there had been God in stone why should people like Rev. Tilak give up Hindu religion and join Christianity. I am a cultivator.

To Shri Tiwari—

One foreign Missionary accompanied by 7 or 8 Indians visited my village. Before 3 or 4 years they had come. They did not distribute any clothes. All that he said the Jesus Christ was a saviour and people would be

redeemed of sins. He distributed some leaflets. I never accepted the leaflets. None adopted Christianity in our village. Nobody became a Christian even though Jesus Christ was praised but there was no inducement given.

No. 7

Name—Hari Damodar Saraf.

Age—31 years.

Occupation—Christian Preacher.

Address—Pusad.

I became Christian at the age of 12 along with my father. Father is dead. No inducement was shown to me. My caste was originally Brahmin. I began to attend the 5th class in the Mission School at Buldana. This was in 1937. The Bible class used to be held before the regular school started. I was able to understand what religion meant. I did not become a Christian on account of any allurements of material benefit. I believed in the word of Jesus that he was the whole mediator through God and man and through him salvation can be got, and he said if the heart of man is purified, salvation can be attained. Before that my mind was not pure. Now I feel that my heart is purified by the blood of Jesus. I get Rs. 60 per month. I am preacher of Nazaren Church. I receive my pay out of the Church Fund. The Secretary of the fund is G. R. Borghate. The foreign Missionaries say nothing against the Government. I love my enemies and I bear love not only towards Christians, but to all. I know Mrs. Mc. Wan who is a head mistress at Government Middle School, Pusad. There is a Christian nurse at Pusad. I have never heard nor do I know that she offers an inducement to anybody to become Christian. I never speak against any other religion but I only preach. They never say anything ill to Hindu Gods and Goddesses. There is a congregation of 45 members at Pusad. No foreign fund contributes to the Churches. There is an Assembly to manage all the Nazaren Churches. There is no foreign Missionary in this Assembly. It is purely Indian.

To Mr. Dhanagare—

My family consisted of my father, mother and 3 brothers and one sister. Along with the father the whole family was converted. The brothers and sisters whom I mention were younger than me. I originally belong to Shindkhed Raja in Buldhana district. My father was a Diwanji of one Kisan Kasar. I do not know what salary he got. I had some estate out of which I have a farm of 12 acres and one house. It is in the Nizam State. I get about Rs. 75 to Rs. 100 every year. I have no other property except the above said. The whole family shifted to Washim after embracing Christianity. We came here because my mother was ill. I cannot say whether we came here before or after we became Christians. My sister who became a Christian by name Shakuntala. We refuse to follow the Hindu customs after we become Christians. I have studied up to 7th Marathi standard. I can understand English but cannot speak. Except for 9 months, when I was employed in War service, I have been a preacher. I had not read any religious books of Hinduism, when I was 12. I had not read any book on Hindu religion but I read Mathews gospel, and especially the fifth chapter. I got the explanation of the chapter from the Christian boarding. In Pusad there is only one preacher and in villages there

are two more. The total collection of the 1/10th contribution comes to Rs. 75 per month out of which I get my salary. Others are paid by the Assembly. The Assembly fund is made up of contribution from about 30 churches under it. The Assembly is at Washim. These 30 Churches are located in Buldana and some part of Nizam State, Khandesh and Akola and Yeotmal districts. I cannot say from what source the money comes into the Assembly Fund but only contributions are sent. Along with others the American Missionaries pay some contribution. I do not know exactly about Washim taluq but I can say about Pusad taluq. I cannot say from my personal knowledge how they came to be converted. In the course of our preaching we make no reference to Hindu religion but we only preach our religion. I had been to the fairs at Loni. We use loud speakers. Some representatives of the Hindu institutions also come there.

To Mr. Tiwari—

I do not believe that any inducement is offered to become Christians.

No. 8

*Name—*Narayanrao Ganpatrao Kale.

*Age—*36 years.

*Address—*Cultivator, Washim.

The Christians propagate their religion in group in the towns as well as among the villages. They go to the fairs, to the bazars and various parts of the villages and preach their religion. They attack Hindu religion, by saying 'Dagade, Dhonde Sone Rupe yasi deo manita, karc tumhi haknak talmalita.' That religion which will lead to salvation is the Christian religion and not Hindu religion. They exhibit pictures of Jesus Christ as also films. I had actually been to Loni fair and I go every year. These people go every year there. I also attend. There also their preaching goes on. They say that Kunti was an adultery, as child was born to her before marriage. My farm is just close to Washim and I notice these people addressing the people to preach. I protested to them but they did not listen. They not only distribute pictures but also cloth to Harijans. They also distribute books. They ask them to be Christians. In 1946-47 while our Holi procession was passing along the church with musical instruments the people in the church took objection and asked the musical instruments should not be played. The procession was taken out to discourage the filthy things. It was an orderly procession. Since then there had not been any such thing. The Hindus and Christians are on good terms socially but Hindus object to their preaching in the ways they do.

One Zangoji resident of Jodgavan village in Washim taluq had come to the place for the treatment of his 6 months child. It underwent treatment for 4 or 5 days in Mission Hospital, Washim and the charges came upto about Rs. 35. In the hospital he was asked either to pay Rs. 35 or hand over his child to the hospital for becoming Christian. Evidently it was for bringing him up as a Christian. Then he approached me with this complaint and I went to the hospital and paid Rs. 35 on his behalf. The talk as to the boy should be detained in hospital did not take place in my presence. Zangoji is my partner in farming.

To Mr. Tiwari of Mungeli—

I am living in Washim from my birth. I had no occasion to go to the hospital before aforesaid incident. About 5 or 6 people came out of the church and prohibited us from playing on music. There were thousands in the procession. The procession was singing 'Raghupati Raghav Rajaram, Patit Pavan Sitaram'. This is my recollection. During the last six months I did not go to bazar at Washim. I have seen them preaching in groups in 4 or 5 mohallas. I do not remember definitely as to what work I had in the mohalla where I had happened to go there. I do not know how Kunti was born but she was the mother of Pandavas. I cannot tell the name of the preacher who said about Kunti. It is an incident about 3 or 4 years. I go to the fair at Loni on behalf of the R. S. S. They attack Krishna in their preaching. I did not see them distributing cloth at the fair. They were spreading disaffection in the minds of the Hindus. There is a temporary police station at the fair. I did not report to the police. The group of Christians consists about 15 or 16. There are also 2 or 3 foreign Missionaries. I cannot say that the Christian Missionaries are opposed to Congress Government. I did not receive any cloth as I can myself distribute. The cloth was distributed to Mahars. I had actually seen distributing clothes to Mahars. I cannot mention the names. They did not become Christians. Not one became a Christian from receiving cloth. It was Zonga who told me that unless he paid up charges he would not be permitted to take the child. This incident occurred 7 or 8 months ago. I did not report this incident to police.

No. 9

*Name—*B. R. Borghate.

*Father's name—*Raoji.

*Age—*32 years.

*Caste—*Christian.

*Occupation—*Motor driver, Pusad.

I am a born Christian. I am a motor driver in the employ of one Puranmal. The Christian preachers never decry Hindu Gods or Goddesses and praise Jesus Christ. I am living at Pusad for about 10 years. The Christian preachers do not say that under the Congress Government people are not getting their needy things, Krishna was licentious or that Ram was not good. I know Mrs. Mc. Wan. She is Head Mistress of Girls A. V. School, Pusad. I know Mr. Saraf who is a preacher. I do not preach; occasionally I do go and tell people about Jesus. There is no American Missionary at Pusad. They do not bring any pressure to bear upon Indians to bring them under their control. I want the foreign Missionaries to stay on in India as they are wanted to train according to Bible. I do not think their idea is to establish their Raj here. I do not think they offer money to people to become Christians and also hold out the hope of getting a separate State for them. At Umardhed there is a Nazerone Mission. It is not true that somebody was made a Christian being allured with the offer of a Christian girl in marriage. In village Mulawa there are no Christians. To my knowledge there has been no case of a man turned Christian being enticed with a girl. The Christians are not harassed by Hindus at Pusad.

To Mr. Dhanagare, Pleader—

I am motor driver for the last 14 to 15 years. I was never a preacher before this. At Pusad and Umarkhed there are preachers. They go out for Preaching in villages. In the hot season I go once in a week for preaching. I do not know what they preach. It is my belief that the preachers do not indulge in such preaching. I never accompanied any foreign Missionary. There is no Missionary but an American sister. I did not go with that lady when she went out for preaching. I have been in contact with the foreign Missionaries at Washim. I did not live with the foreign Missionaries, I have no personal knowledge of what they preach.

I do not know how they behave outside the Missionary life but I know they are serving the people according to Bible. I do not personally know how the Mission activities are conducted at Umarkhed. What I said about Umarkhed was hearsay. I did not go to Mulawa for preaching and I do not know whether there are any Christians.

No. 10

Name—Yeshwant Ganesh.

Caste—Mahar.

Age—40 years.

Occupation—Labourer.

Address—Ukali, taluq Washim.

I have a son by name Sudam, aged 6 years. He was ill as a result of burns. I brought him to Mission Hospital, Washim, from Ukali which is 8 miles from Washim. He was there in the hospital for 2 months. A bill was made out for a sum of Rs. 152. I pleaded my inability to pay that amount as I was poor. I paid at the hospital Rs. 15 and said that I was unable to pay the balance. The lady asked me to leave my child there in the hospital. I refused to leave my child in the hospital. I took away my child with me. This occurred about a year and a half ago.

To Mr. Tiwari of Mungeli—

The child was about 5 years of age. No bill was offered to me but the lady orally said that the charges amounted to Rs. 152. No bill of Rs. 32 was given to me.

Note.—The hospital bill book shows that the total amount came to Rs. 32 on the 16th March 1954. The chart of the patient is also produced which shows that the child was in the hospital from 19th January 1954 to 11th March 1954.

No. 11

Name—Shrimati Nalinibai, w/o Balkrishna Ghisad.

Caste—Brahmin.

Age—21 years.

Vimal Ghisad is my husband's sister. She was married in the month of 'Magh' month. She is now Vimal Pathak. She is now at Hyderabad. Datto-pant Ghisad is my father-in-law and Vimal is his daughter. Vimal stayed with us before her marriage. About 2 years ago I had occasion to go to the Mission hospital at Washim, for *curettage*. I was in-patient there for 5 days.

Vimal used to visit me during that period. My mangalsutra and bangles were taken out. The mangalsutra was broken. I protested, saying that it offends our sentiments. They said that unless I agreed to strip myself of these the operation will not be performed. I was told that there was no sacredness about the mangasutra and bangles and that among Christians they do not wear such things. What sanctity is there in these black pearls and the string. They forcibly removed the bangles and broke the mangalsutra. I had to submit to it as I had to undergo operation. The nurse was talking to me all this.

The patients were addressed by a lady and she said that it was no use worshipping idols of stone which were incapable of helping one to salvation, and the only true God was Christian God. They used the contemptuous word "Dagadacha deo" that is God of stone. I left the hospital after 5 days.

In Magh last I was staying in the hospital to attend my daughter who was ill for 3 weeks. There was a boy of about 12 or 13 of age who was insane and he was asked to repeat that Jesus Christ was our God and they taught him some songs.

To Mr. Tiwari—

I know something about Arya Samaj which is the best Hindu Religion. In the Arya Samaj Mandir there are images. The Arya Samajists honour the idols in temples. I think Jesus Christ is not God. By Arya Samaj I understand Hindu religion. I am residing for the last 6 years. That 12-year boy was a Maratha and I do not know who his father was. He was living in a special ward. I used to occupy No. 3 and he used to occupy No. 1. I did not visit the hospital every day, I saw 2 or 3 times that boy being taught what said above. This incident occurred when my daughter was ill. I might have heard more than thrice but I am not able to recollect. He was a boy from some village, the name of which I do not know.

No. 12

Name—S. P. Dongardive.

Caste—Christian.

Age—40 years.

I embraced Christianity 25 years ago before that I was a Harijan. I was 15 years when I became Christian. No allurements were shown to me of any material gain. My father was fond of the company of Hindu Sadhus and he had also visited various places of pilgrimage but later on he became a Christian. When I found that there was a great change in my father's life and he read out the Christian scripture to me and I believed in what was said there. I believed that Jesus Christ could alone save me from sin. At that time the Harijans were not allowed to enter the temples nor learn the way of religious worship. They were excluded from all social things. We were not allowed to take water from the well. At that time the Harijan boys were segregated from the other caste boys. I shall not become Arya Samajist even though I get all privileges. Because I am convinced and ardently believe that Jesus Christ alone can save me from sin. Now the very same people who excluded us from society have no objection to admit us into their social life. There is a Mission hostel at Washim and I superintendent of it.

The hostel is run with the aid of the money received from Church as also subsidy from Mission as also fees received from students. Out of 24 inmates of the hostel 23 are christians and one non-christian. I am a preacher. I get pay of Rs. 66 per mensem. I am the treasurer of the Assembly which supervises all the Nazerene churches. I have got the accounts. We receive about Rs. 3,250 from all the various Nazerene Churches in England, America and others.

There are 30 indigenous churches in all in our State and the contributions made by them to go Rs. 1,250 per month. In all the total per month comes to Rs. 4,500. I am stating it as an estimate. Rs. 3,250 are disbursed in evangelistic work as pay of preachers. This sum represents the total salary paid to preachers. The surplus is certainly not used to induce people to become Christians. The money is spent on meetings connected with the Assembly. I personally know all preachers and I am sure that they never decry Krishna and that he was licentious. We have got self-confidence that even if this amount of Rs. 3,250 is not received from abroad we will carry on our normal work. I have come in contact with almost all the foreign Missionaries. I believe that the foreign Missionaries have no idea of establishing their control over India. I am positive that they do not wish ill of Congress Government. They never attack Hindu Gods or Goddesses.

To Chairman—

The foreign money is received through foreign Missionaries. (The Mission Board of the Nazerene Church is in America.) We have 48 preachers who operate within our Nazerene area. The delegates who are sent up by each of the churches elect members to the Assembly which consists of about 104. The foreign Missionaries are excluded from the Assembly. They have no right whatsoever either to vote or to get elected.

To Mr. Dhanagare, Pleader

I have studied up to 10th class. I entered no other service except that in the Church. I was in the 3rd English class when I became a Christian. I did not read any book on Hinduism. I did not accompany my father when he went to pilgrimage. My father owns 22 acres of land which is still owned by me. It now yields income of Rs. 1,000 or 1,200. I do not know what my father was getting from it. I cannot actually say what the actual income is received out of the farm. I had myself no occasion to go to temples but my father had experience that our caste people were not allowed to enter the temples. I have never been to Harijan quarters to improve their condition. The Hindu boy in the hostel is a Harijan. The hostel is within Mission premises. I do not know whether he visits Hindu temples or not. These 48 preachers go in motor car village to village. The vehicles which are used by the preachers belong to Missionaries. There is a motor at Pusad, and three at Washim. There are a few at Chikhali and Buldana. The cost of petrol and other expenses are paid out of the Mission fund and not from the Church. American Missionaries also occasionally go with the Indian preachers.

There are 24 foreign Missionaries in our Nazerene area excluding the Indian preachers. That number includes women. I have never seen these persons preaching and indulging in political propaganda.

No. 13

Name—Rev. S. T. Gaikwad, Buldana.

Age—35 years.

I am born Christian. Rev. P. T. Gaikwad of Yeotmal is my brother. S. T. Gaikwad who is headmaster of Umri A.-V. School is also my brother. I am working in the Nazerene Church at Buldana. I am Headmaster of the Bible training school at Buldana. We do not teach the boys in that school to decry other religion and abuse their religion. On the other hand, we warn them against doing such thing. I have never said anything which could offend their feelings. At Buldana there are 5 Missionaries. It is not true that the people are made christian by inducement of material gain. I get Rs. 70 per month from Mr. Dongardive who was a treasurer of the District India Assembly with its headquarters at Washim. I am positive that no Missionary ever wish ill of India. I would never agree to establish an Issaisthan even if somebody puts up such proposal, because the Bible says that our citizenship is of heaven and not of world—Vers 20. We will resist any American Mission attempt to hold as in subjection. I do not oppose Congress Government. It has never come to notice that the Missionary propagates any movement against Government. It is written in the Bible that we must honour the king. It is because it is written in the Bible that no christian entertains the idea. My education was in Washim and I passed my boyhood here. I know Pathak Christian of Washim from my boyhood. He has been ex-communicated from the church. Because on account of some ill feelings, he beat a man in church. He is living in the church compound and civil litigation was in progress. Pending the proceedings he pretended repentance and relying on this we withdrew proceedings. There was not a single pastor who has had no difference with other pastors. He is therefore ex-communicated. I had been to Umri and I know Dr. Bidari of Umri. I know him for the last 12 years. To the best of my knowledge, he was sent to Nagpur for education. He failed. He was a compounder in Mission hospital, Umri.

To Shri Dhanagare, Pleader of Washim—

There are about more than 4,000 foreign missionaries in India. I may be knowing about 100 or 125 missionaries. I do not know personally anything about others but judging from the conduct of those whom I know I infer that they keep aloof from activities of politics. I am not constantly associated with these missionaries and as such I do not know personal information. There is no ill feeling between Pathak and myself. There is no ill will between Pathak and preachers. My grand father became Christian and I do not know what my caste was. After having passed matric I have undergone training in theological subject for 4 years, I served as clerk in Mission on Rs. 30 and then was a teacher at Yeotmal for 2 years. There are 6 boys for Bible training. They are drawn from Nazerene area. I do not go out generally for preaching.

No. 14

Name—Pramilabai, w/o Kesharao Dabir.

Caste—Brahmin.

I am the daughter-in-law of Shri S. G. Dabir. About 2 years ago, I was in the Mission Hospital at Washim for 4 days as an indoor patient. I was asked to remove my Mangalsutra and bangles. When I refused they said that it was necessary to remove for operation and I had no other alternative but to

submit. Two Christian girls came and gave me some pamphlets to read and said that merely diving in the Ganges water will not make you cure. You worship a stone God but such a God can never give you salvation. It is the living God *viz.* Jesus Christ who will be able to save you.

To Mr. Tiwari of Mungeli —

I know Nalinibai Ghisad for nearly 2 years. I know Vimal Ghisad. I came with Nalinibai in the afternoon here, before the Commission. The doctor was Miss. Spiker. It is only at the time of operation that I met Dr. Spiker. There was no operation of throat. It was that Christian girl and not Dr. Spiker who said that the stone God would not help me to save. I never met Nalinibai Ghisad in hospital. I do not remember if I had occasion to meet Nalinibai Ghisad in March 1954. We never meet each other and there have been no such occasional meetings between me and Nalinibai Ghisad. During the last 3 months I have no occasions to meet Nalinibai. During the last 2 years I met Nalinibai today. I do not know whether Mangalsutra and bangles were removed of other ladies. There was some gold in the Mangalsutra but the bangles were not of gold.

I am informed by the hospital nurse Miss Nalini Yengad that it is the practice of the hospital to remove ornaments of gold before operation.

No. 15

Name - Laxmibai, w/o Wasudeorao Deshpande.

Age - 40 years.

There is a municipal hospital. It is in charge of a Assistant Surgeon. My daughter by name Suman was taken to the municipal hospital for an operation. That is about 5 years ago. The operation was performed. I was there when the patient was taken into the operation room and when it was taken out. I had been in operation room but I was sent out of the operation room. Suman was a married woman at the time of operation. There was Mangalsutra and bangles on her person but they were not removed at the time of operation. Suman died.

To Mr. Tiwari ---

I was not allowed to witness the operation being performed and I was asked to leave the room Suman was given an anaesthetic. After the operation when I went in the room I found Mangalsutra on her neck and bangles on the hand. I cannot say what happened in the operation room. About a year before this operation I was myself operated in M. C. hospital and my ornaments were not removed, I was also given anaesthetic.

No. 16

Name - Yeshwant Runjaji Idhole.

Age - 60 years.

Occupation - Cultivator.

Address - Adoli.

About 4 years ago there were 3 or 4 visits of Christian preachers in a month, to my village. They preached that the Christian religion was superior and that the Hindu religion was not good. They said that Jesus Christ was living God and that Hindu Gods were stone Gods and they were dead Gods. I protested

against such propaganda. The people of the village told him that they disliked the preaching and then they did not come. On the first occasion the preacher who came was an Indian and the second time he was a foreigner who was accompanied by a foreign lady.

To Mr. Tiwari—

I am not literate but only I can make signature. As Maratha I count myself amongst high caste. I meet with Brahmins but we do not inter dine. No Brahmin had come to my house for dining. They did not give anything to anybody but they showed allurements and held out hopes if they become Christians. They said to the Mahars that if they turn to Christianity they will be looked after carefully and they will have comfortable life. But as the village people were all averse to this type of preaching, the Christian preachers went away. I do not know the names of preachers. I am a Hindu but I cannot say why I am a Hindu. I always go to the Hindu temple and we are allowed to enter the temples and offer Puja to the idols. No Mahar came with me to go to temples. I do not go to dine at my Mahar servants' house. If there is a feast at my house, Mahars partake of it but I sit for dinner after they dine. I do not inter dine with Mahars.

No. 17

*Name—*Siman Pandurang Pathak.

*Occupation—*Engine driver and smith.

I am at Washim for the last 30 years. I am a Christian. My father also had become a Christian. I know that there is a church and Missionaries. I come in contact with Missionaries. The Nazarene Mission finances the propagation of Christian religion. Foreign Missionaries also take part in such preaching. The authority is all in the hands of foreign missionaries. Conversions do take place in this area. The conversions are mostly from the Mahar and Mang caste, they are mostly ignorant of the Hindu religion. In the Mission premises or in the hospital there is no one except Christian either in service or in residence. Among the Christians they observe caste distinction. I think that the sooner the foreign Missionaries go out the better it is.

To Mr. Tiwari of Mungeli—

Yes, I am still a Christian. My father became a convert from Brahmin caste. I was educated in the Alliance Mission School, Akola. I definitely feel that even the Alliance Missionaries in Akola should quit India. My father was induced to become a Christian on the offer of my being educated in their school. This inducement was offered in my presence and I heard it. I was educated freely in the Mission School and I was also staying in the hostel without payment. I did not get my training in carpentry or smith. I was not getting anything for pocket expenses. That was about 40 years before. My father was already dead when I entered the school. I was 7 or 8 years when my father became Christian. I became a Christian because my father became a Christian. I got no employment under the Alliance Mission. Before the Nazarene Mission there was Methodist Mission. Nazarene Mission came here in 1925. The Methodist Apostolic Mission was operating here. I was a member of that church. After that Mission left Washim I joined the Nazarene church. I was contributing my share. I have got a son and four daughters. I visited Nagpur Medical College many times. I have got my 2 daughters working in the Medical College. The girl who is married is a Christian. My son-in-law's

name is Amere. Amere is a clerk in C. P. T. S. office and he is a Christian from Marwari caste. There was no idea of caste discrimination when my daughter was married to Marwari convert. My children were being educated in Mission School. One of my daughters got her training in Mission institution. I do not know what amount of scholarship she received. I assert that there is caste discrimination among the Christians and even amongst the preachers. This is not sanctioned by the scripture. All the authority over the finances is in the hands of foreign Missionary and Dongardive is only a nominal treasurer. I came to know this from Dongardive himself that he was a nominal treasurer.

BULDANA

18-8-1955

No. 1

Name—Shri Dinkar Laxman Kanade.

Age—70 years.

Address—Buldana.

In 1906 I left my Fergusson College to work in the National High School at Talegaon well-known as Samarth school. I was in the Inter class when I left the college. The school was abolished in 1910 by Government. In 1910 I went to Wai to study Sanskrit literature according to the old system. I spent there five years. I was then spreading the knowledge of Vedant, Philosophy and reciting Geeta to the public. During the first war I travelled from Badrinath to Rameshwar. I was studying at Benaras for six months, vedic literature. After the first world war, *i.e.*, beginning of 1919 I went to America for study. I studied for four years in the California University to study economics and sociology and I got my M. A. Degree there. I fell ill with pleuracy. I returned to India in 1924. In 1946 to 1948 I was Deputy Speaker of the Legislative Assembly. I came to stay in Buldana in 1925 as the climatic conditions were suitable to me. Then I toured from Nagpur to Belgaum for lectures in sociology, economics and political theory. I joined congress in 1930 and took part in all the congress movements. I collected Rs. three lacs in Buldana district to start a T. B. Sanitorium. It is now Government's hospital.

The Nazerene Church Mission is working in Buldana district. They were conducting school and now they have started a High School at Chikhli. To my knowledge they do not do any medical work. They have no independent orphanages but they have hostels attached to the Anglo-Vernacular Schools. I have heard Christian preachers both Indian and foreign preaching in the towns as well as in the church. I occasionally attend church services. In the church they do not decry Hindu or other religion. They preach only. But outside when they preach in villages they criticise their customs and Gods. They try to describe the Gods as worshipped by the Hindus derisively referring to their birth, their childhood and their life and contrasting them with the life of Jesus. In that way they try to impress the excellence of Jesus. I had

been to villages for the last 15 years but I have not heard any preaching in villages because during this period I was a member of the assembly and was also in jail.

I attended many churches for services in America. There collections are made in several churches and sometimes they observe weeks styled such as China Week, India Week and the collections are made and this money is sent to other nations for spreading the message of Jesus and preaching.

I have come in close contact with the Mission work in India carried on not only by Americans but also by other nations and I found that the prevalence of poverty and distress in India and the caste system affords a great deal of scope for the activities of Missionaries resulting in conversions. I have seen Mission hospitals also. Several of them are doing good service. I have seen such hospitals at Vellor, Miraj and Wai conducted by Missionaries. I was in the Vellor hospital and I found those patients who were willing to join prayers in the church were allowed to do but there was no compulsion on anybody to attend the service. In America the Government Universities do not give any religious instruction in colleges, but in private Universities, there is compulsory attendance on Sundays at Church services. In our country, I am of opinion that conversion should be registered after a declaration made before Magistrate. No man should be allowed to be converted unless he attains the age of 18 or 21. I am further of opinion that Primary education should not be in the hands of any religious body even including Hindus.

To Mr. Tiwari of Mungeli—

I first came twice in Buldana in 1924 but I made permanent residence in March 1926. I used to go on my lecturing tour round the Marathi-speaking part of the country. I lectured on Geeta, Vedant and Political subjects. I cannot lecture on Vedant here. I never said anything about Christianity in my lecture. I cannot say exactly, but it is my impression that Nazerene Mission might be working for 25 years before I came to Buldana. I cannot say when the school at Chikhli was opened. I do not know of how many boys and girls learn in the Chikhli Mission School. I had visited the school. I cannot tell the names of teachers but they were some American Missionaries. I had been there two or three times, twice before 1940 and once in 1947. My last visit may be in 1947 or 1948. After that I did not go. Since then I cannot say anything about how the school was conducted. I do not know whether any boys in that school were converted to Christianity. I cannot say whether there was any conversion. I must have heard the preaching of Christians 15 or 20 times. Before 1940 I heard preaching in Buldana, Dhad and other villages. I do not exactly remember the words which were said against the Hindu Gods. I cannot say the particular village but what I heard was that Krishna was a thief, etc. Even now I hear sermons in the church but there is no reference to any Hindu Gods or Goddesses or any other religion. I cannot tell the names of preachers. I never made a report to police but I have been hearing their prachars. The church collections are sent from other countries to India. I do not know anything about Washim. I do not know about any hospitals in our State. There is no provision in the constitution about the declaration before the magistrate. I am in favour of anybody changing his religion after he attains majority but not before it. If this is not in the constitution then I think it is a defect. Shivaji Education Society is not religious society. They do often pray to God but the prayers are not compulsory.

No. 2

Name—Subhaktibai Fernandis.

Caste—Christian.

Age—35 years.

Address—Teacher in Mission School, Chikhli.

I am a mistress in Mission School, Chikhli. My pay is Rs. 95. I get my pay out of the mission funds received from America. I receive my salary through Principal James who is a foreigner. I teach according to the prescribed course. There are three Hindu boys. I never induce them to be Christians. The Bible is taught after the school hours. We do not compel Hindu girls to attend the class. There is no compulsion. The age of the girls ranges from six or seven to 12 to 13. It is not true that we entice Hindu boys with the promise of their marriage with Christian girls. Mr. James is a treasurer for the last two years. I have been in Chikhli for the last 14 years. The foreign Missionaries do not give money to me or any other person for the purpose of converting any non-Christian. The foreign Missionaries do not indulge in any objectionable activities but they serve only.

To Chairman—

The school is primary and meant for Christians only, but some Hindu boys are also admitted. Now the form is "Christi Dharma Shikshan Dilyas Mazhi Kahi Harkat Nahi". I have no objection (the headmaster, Shri Meshramkar also agrees) if the words are like this "Mazhya Mulas Kristi Dharmache Shikshan Dyave".

No. 3

Name—Sayaji.

Caste Christian.

Age. 65 years.

Address Meira, taluq Chikhli.

I became a convert from Mahar community at the age of 18 years. The preachers, both foreign and Indian, were spreading the message "Suvata". I was not offered any inducement of material gain. As Mahar I could not dine with the Brahmin. They could not even allow me to come near them. We were not allowed to take water out of the well nor were we allowed to enter the temples of Hindus. We were treated like dogs or other lower animals. There were no schools and the higher classes would not allow us in their schools. When they told us about Jesus Christ and his love for humanity we were impressed about Christianity and we embraced Christianity. Before I became a Christian I saw that the Christians were praying to one God and that regarded each other equally and I used to join them in their devotion. I believed that Jesus Christ was God. I have 12 or 13 acres of land. This was not given by the Missionary as an inducement to become a Christian. I purchased this land from a Fakir. Now there is perfect equality among all Christians. Even a Brahmin Christian has no objection to enter into marriage connections with Harijan Christians. The foreign Missionary visits our village to preach in Church. He comes from Chikhli. The Missionaries do not offer any inducement nor try to create disaffection.

No. 4

Name—Rambhau.

Father's name—Haribhau Patole.

Caste—Christian.

Age—28 years.

Address—Pipalgaon.

I became a convert to Christianity before 15 years from the Mang caste. No inducement was offered to me when I became a Christian of money or any other material gain. While I was Mang I was not allowed to enter into social intercourse by the Hindu nor to enter the temples, nor to even out of their wells they were not willing to draw water themselves and give it to us lest they may be polluted. We used to get dirty water from puddles just as the animals do. I learnt up to third Marathi. I did not prosecute my study because I along with my caste students used to be segregated from other students and no proper education was given. The Missionaries gave us instruction in Christian religion and told us about the God and I was impressed by the preaching and I knew that there was perfect sense of equality prevailing in the Christian religion. I am now a labourer in my village. I am employed by the Hindus and others. The Missionaries come to my village to preach in Church. Missionaries do not offer any inducement to people to become Christians. After conversion there are now marriages performed between members of Mang, Mahar or Maratha and no caste distinction is observed in this respect.

No. 5

Name—Shri Laxman Shrawan Bhatkar.

Address—Chikhli.

I belong to Harijan caste of Mahar. I have been a social worker for nearly 35 years. I was trying to uplift my caste, i.e., Harijan people. For the last 35 years I have been conducting a hostel for the Harijans at Chikhli. It is meant for boys coming from the villages and for all castes. There is no school attached to this hostel. In my hostel there are Mangs, Mahars, Chamars and Marathas and Kunbis. It is known as Chokhamela Hostel. There are 35 boys in the hostel. There is no hostel for girls. The boys from my hostel do not go to Mission School but go to Government and other schools. Some boys from the Christian hostel come to my hostel and I admit them if only they have not been converted. About 10 or 15 boys had come to my hostel seeking admission. I did not admit them because they were Christians, saying that the hostel was meant for Harijans only. I used to go round the villages preaching to my caste people to improve their mode of living, education and solving their difficulties, social or others.

In 1924 I remember that the Mahars who had embraced Christianity in Mehkar taluq were reconverted to Hinduism. I was M.L.A. from 1938 to 1942. I am now M. P. and I was also a member of the Constituent Assembly.

I have heard the preaching of Christian Missionaries, both foreign and Indians. Broadly it can be said that almost cent per cent of the Christian converts are drawn from the Harijan caste. It is because they are ignorant and poor and they were ill-treated by the Hindus. That afforded the scope activities of Missionaries to propagate their religion and convert these people.

It is well known that everyone has got a right to preach his religion and he has got full freedom to do so but while doing so he should not decry other religions. As among the Hindus there are also differences amongst the Christians such as Roman Catholics and Protestants. Roman Catholics worship idols whereas Protestants do not. The Christians believe that there is only one God and that he is superior to all other Gods. Even so it is wrong to attack any other religion because it has many Gods. Even among the Hindus some worship idols and some do not. To the best of my knowledge and experience there are very few people who change their religion out of conviction. As I have already said that the Harijans are poor and ignorant they are naturally induced to become Christians if they are offered the post of a preacher or teacher. The Mang caste was under surveillance under the Criminal Tribes Act. Generally they become converts in order to relieve themselves of the harassment by the police, and the Mangs are even now trying for exemption of the operation of the Criminal Tribes Act.

On the 14th of this month I happened to travel in the same compartment with Mr. Torkelson, a Missionary. In the course of our talk he admitted that there are some exceptional cases of inducement but that is not generally the rule. But he said that he resented such methods. The grievances of the Harijan community as regards their ill-treatment and other disabilities are now much less than what they were before. That may have checked conversion to some extent but there is a constant propaganda going on behalf of Christianity, attacking the Hindu religion and social customs and their object is only to secure conversion. I cannot say whether the rate of conversion has increased. The activities of Missionaries are confined mostly among the ignorant and poor people. The privileges which are given now to the Harijans are in many cases enjoyed by the Harijan converts under guise of being Harijan. Mr. Wickey, Member of Parliament, who represents the aboriginal areas, also complains that the privileges mostly go to the converted Christian aboriginals. Some Christian students do not disclose the fact of conversion and utilise the scholarships awarded to the Harijans by the Government of India for the Christian converts, suppressing the fact of their conversion. This practice ought to be stopped. It is on account of this that there may be a tendency on the part of Harijans to become Christians.

To the best of my knowledge and information the caste distinctions are observed in even Christian community. I am of opinion that a Mang would not inter-marry with Mahar.

To Mr. Tiwari—

I have been residing at Chikhli for the last 35 years. The hostel at Chikhli was established by the Depressed India Association. The president of that body is Pandharinath Sitaram Patil. I am the Manager of that body. I do not admit Christians whether they are converts from Mahar or from any other caste. I know Rajkumari Amrit Kuar who is Health Minister of Government of India. I do say that the concessions by the Government of India were given to Harijans and not to Christian converts. She had stated in the meeting of Indian Christians at Messi Hall in New Delhi as follows :—

(See Sawadhan, dated April 1955) A large number of Indian Christians belonged to poor classes. Many of them appeared to experience difficulty in obtaining facilities like scholarships which were normally open to others. It was, therefore, asked why there was not Christian on the Backward

Classes Commission. There was also the question of adequate representation in legislatures. These rights could be fought for by non-violent methods and the work would be easier if Christians remained united.

I did not read any reference to this in the newspaper nor have I heard otherwise.

I am positive that the facilities in regard to scholarships were not given to the Christians. I am of opinion that poor Christians should get aid in matters of education from the Central Government. I cannot give the number of poor Christians in the Buldana district. As Akola and Buldana districts form my Constituency I must have toured over more than 300 villages. In these 300 villages there may be 10 or 15 villages where Christians reside. I might have met about 10 Christian converts, since I became a Member of Parliament. I enquired with 7 or 8 Christians as to the reason for change of religion. They said that they were poor and they were ill-treated by the Hindu society. They did not say that they were offered any inducement. I said that if they were reverted to Hinduism they would get all facilities. These people belong to the village Mathla near Chikhli. I cannot remember the other villages from which Christians met me. This is an incident of 2 or 3 years ago. Primarily my work in the villages is in connection with the Congress. I had gone to attend the marriage ceremonies. I had gone to acquaint myself with the grievances of the people. I go there to address meetings. I am M. P. since 1952. I had heard about the Missionary activities even before 1952. I do not remember that Dr. Katju made any statement in Parliament. There was a discussion in Parliament on the report of Shri Shrikant, Commissioner of Scheduled Castes. There was no debate in Parliament on such matters like Jharkhand. Mostly I am present at all the Sessions. I was in favour of this Committee which was appointed by the State Government because the matter was not debated in the Parliament. Under the Constitution some special privileges should be given to Christians. I do not know how many Christians have been reconverted to Hindu religion. I have heard Christian preaching up to two years ago. In the course of their preaching, they often indulge in attack on Ram and Krishna. There is no Arya Samaj in Chikhli. I cannot say whether there is any Arya Samajist in Parliament. I have heard Arya Samajists. They also preach Hindu religion. They do not worship any idols. That is their religious persuasion. I have read Satyarth-prakash. There is mention of Jesus Christ in it. It is said that He is not the son of God. There is also criticism of idol worship and idol worship is not true devotion of God. There are some references to Ramayan and Vedant. It is the literates who are able to judge about religion. I cannot say that a man who becomes a Christian as a result of ill-treatment or social injustice, is incapable of judgment as to what is good.

I will be able to point out thousands who embraced Christianity that they were poor. I have known these facts for 35 years. I know at least 500 out of these since 1947. As I said already I met about 10 persons out of 500 during the last 2 years. I did not mention 1947 but what I said was during the last 35 years I came across, from the facts that most of the Christians are drawn from the poor Harijan class. If necessary I can prove this. Mr. Torkelson is a Missionary at Delhi. I do not know to what Mission he belongs. He himself gave me this visiting card. He was going to Poona. He was talking to me in English. I failed in the XIth class. I cannot speak English fluently but I can follow it. Now the rate of conversion is decreasing since the disabilities on the Harijans are removed. These concessions are being given during the

last 7 or 8 years. I cannot mention the name of any individual from whom I learnt that caste system is observed in Christian religion. I am of opinion that there should be inter-marriages.

No. 6

Name—Hiralal Hanuman Pagare.

Age—54 years.

Address—Manubai, taluq Chikhli.

I am a born Christian. I am a pastor in the Church of Manubai. I get Rs. 85 as pay. I get my pay from the treasurer, Shri Dongardive. Up to two years ago I used to preach and I used to say that I witnessed my faith in Jesus and that he was the only Saviour. No inducement is offered to make one Christian. We do not attack Hindu religion or other religion. Foreign Missionaries do not preach among the non-Christians but come to Church to deliver sermon. The Christian Missionaries do not try to alienate the minds of the Indian Christians from their allegiance to Government. They want on the other hand to encourage us to be patriotic, to wear India-made clothes and be loyal to our country.

To Chairman—

I have been a preacher for the last 25 years.

No. 7

Name—Rev. Rassel Gophane.

Age—34 years.

Address—Bhipur (Nizam State).

I am pastor of the Church of Nazerene in my village. I instruct my congregation in the doctrines of Christian Church. I also preach to the non-Christians. I offer no inducement. I do not refer to any other religions, but tell them about the life of Jesus. I get Rs. 60 from the treasurer, Shri Dongardive. I believe strongly that no Christian Missionary will ever offer any inducement to secure conversion. It is not true that the Missionaries spread disaffection amongst the people against the Government. I am pastor for ten years.

To Chairman—

By God, I mean Parameshwar although this word is a Hindu, still I think that my God is a living God. Hindus have a dead God. I believe that even after crucifixion Jesus Christ physically lived. Jesus Christ was the son of Jehova sent by him.

No. 8

Name—Onkar Shiorao Deshpande.

Age—50 years.

Occupation—School teacher in Mission School, Chikhli.

Address—Chikhli.

I am a teacher in the Hindi Nazerene Mission School at Chikhli. I get Rs. 114 including compensatory cost of living allowance per month. I am a Hindu Brahmin. I never became a Christian. I know the foreign Missionaries

there, *viz.*, Mr. James and Mr. Lee. There are two or three Hindu boys in the school. No Missionary tells Hindu boys that they should become Christians. I never saw any Christian Missionary talking against the Government. I have been there since ten years. I believe that they will not harm any Government.

To Chairman—

About 125 boys are Christians in Middle School and about five or six boys are Hindus.

No. 9

*Name—*Shri Ramchandra Anant Kanitkar.

*Occupation—*Retired Advocate.

*Address—*Buldana.

I was a member of the Local Legislative Council from 1923 to 1937 with a break of four years. I have been practising here for the last 35 years. Now I have ceased practising. I have never come in contact with Christian Missionary like Mr. James or Mr. Lee. In 1914, I was building my house, a foreign Missionary came and criticised my building structure for the Tulsi plant.

In my opinion registration of conversion should fall under the expression Vital Statistics occurring in list 3 schedule 7.

To Mr. Tiwari—

I have not come in contact with foreign Missionary. I have not visited any school or institution. Whatever I have said is correct.

No. 10

*Name—*Shri V. K. Soman.

*Address—*Mehkar.

About two years ago the Missionaries invited the people over the loudspeaker to listen attentively to what they were going to say. They said that the Hindus were idolators and that people should not be led away by their Gods who are worshipped by the Hindus generally. Such a propaganda was going on for five or six days. Then a complaint was preferred to the police which resulted in stopping the propaganda.

To Mr. Tiwari—

The loudspeakers were fixed in trees. The tree is in middle of the weekly market. My house may be about 200 or 300 steps away. This was about 8 or 9 p.m. at night. It is not true that I was ill two years ago. There was one American Missionary. He attracted about 50 persons on the spot. I went alone to the place. I sat there for five or ten minutes. They were comparing Hindu and Christian religions but I cannot give the particulars. It is not possible to recollect at this time. What I clearly remember is that they were describing Hindus as idol worshippers. I did not go to make the report to the police but I was told that a report was made. I gave the advice as the people came to me to make a report to Police. It was on my advice that a report was made to the Police. I do not know the name who at my instance reported the matter. I do not remember the date, but it was 1953.

Name—Shri Luther Manmothe.

Age—44 years.

Address—Mehkar.

I am Christian by birth. I know Shri Soman. I know him for the last 18 years. It was not in 1953 but in 1951 that there was preaching done through Missionary and through loudspeaker. Mr. Greer was addressing the people. Mr. Greer was never in the habit of indulging in attack on other religion. This loudspeaker address was in the bazar. I read a report about this incident in "Maharashtra". What I read was that a Missionary was preaching Christian religion with the aid of loudspeaker.

I am a pastor in Mehkar Church. I get Rs. 81 as pay per month from the Church fund. I am there for four years. From 1938 to 1943 I was at Mehkar then I was transferred to other place and now I am again transferred to Mehkar, for the last four years. I was at Washim for four years. I know Mr. Pathak who lives near Church at Washim. He was excommunicated from the congregation. His conduct was found to be objectionable. I myself enquired into the matter as a pastor and I was satisfied. I know Shrimati Subhaktibai. I saw Mangalsutra in the neck of that lady. Among the Christians Mangalsutra is worn after marriage. It is not true that in the Washim hospital the Mangalsutra is removed before operation. I can say it from the instance of my wife. I was also a pastor at Pusad, Washim and Chikhli. I never offered any inducement to anybody for becoming a Christian. At Pusad, I know Mrs. McWan who is a Head Mistress of A. V. School. I am sure that she also does not induce any body. I was at Pusad from 1942—1946. Haribhau Yengad was pastor at Pusad in 1951. He is now at Washim.

It is not true that Shankar Ellaya, a boy was sought to be enticed by the offer of a girl in marriage to become a Christian. In our Church there are not more than ten conversions since 1947. From our Church, I mean, the Nazerene Church which comprises Buldana, Chikhli and Mehkar.

Even those who are born Christians, are sinners at their birth. I read John's Gospel. St. John's Gospel relates a story of one man who approached Jesus and was told a man should be reborn to be able to enter the kingdom of God. The natural birth is purely physical but rebirth is spiritual. I underwent training in the Washim Bible School for three years. Whatever I learnt in that school I teach in my preaching. In the Bible school we never teach that our preacher should condemn other religions. Now the American Missionaries have announced to us that they have already transferred the authority over the Church to the Indian Christians and that they are prepared to leave India at any time they are asked to do.

To Chairman—

The congregation of all the churches comprised in the Nazerene Church must be about 1,000.

No. 12

Name—John Manikrao Meshramkar.

Caste—Christian.

Age—43 years.

Address—Chikhli.

I am Christian by birth. I am Headmaster, Nazerene Mission Middle School, Chikhli. I know Mr. Deshpande since 1946. He is a teacher in our school. It is not true that he has turned Christian. There are 10 teachers in the middle and primary school. There are nine Christian teachers and one Hindu. In the middle school there are 95 boys and girls and in the primary school 102. The boarders are 82 in the middle school and 70 in the primary school. In the middle school there are three Hindu boys who also reside in boarding. Two Hindu boys come from the neighbouring village. If somebody were to tell us that the Christians should have a separate state like Jharkhand we will resist to him as we think that we are the Indian nationals.

No. 13

Name—Paulus Ingle.

Caste—Christian.

Age—38 years.

Address—Undri.

I am a preacher. I embraced Christianity in 1947. I am now preacher I was Mahar before I became Christian. I was a member of Gadge Maharaj religious party and I used to go about preaching in his company and on his behalf. I was with him reciting kirtan myself but once it so happened, I came across the verse of St. John Gospel. It said that God sent his only begotten son to the world to wash off the sins of people. On reading that all my evil passions subsided and I experienced a peace of mind. I was never offered any inducement. I do not preach against Hindu religion but only preach Christian religion. I dislike condemning other religion.

To Chairman—

I was baptised by Mr. Borde and I became a preacher after five years of my Baptism. I was trained in the Bible school at Washim.

No. 14

Name—Namedeo Bapurao Jadhao.

Caste—Christian.

Age—40 years.

Address—Shindkhed Raja.

I became a Christian from the Harijan caste. I have got 10 acres 30 gunthas of land from Government under Grow More Food Campaign. It was because I served in the Defence Force for six years. I embraced Christianity in 1937 without any inducement given by the Missionary. I became a Christian having believed the word Jesus which is recorded in John Gospel. While I was Mahar I was not harassed by any Hindu but I was not allowed to enter their temples nor was I allowed to draw water from their well. I was ill-treated while I was in the school.

Missionaries are not doing anything adverse to Indian nation.

To Chairman—

(Note.—He is able to repeat “Lord’s prayer”).

Name—Rev. S. J. Bhujbal.

Address—Buldana.

I am a District Evangelist. I have got 30 churches under my jurisdiction. They are situated in Pusad, Mehkar and Chikhli and other taluqs. The congregation is over 1,000 strong, and including children the number may exceed even 2,000. I go to the churches and deliver sermon. The subject of the sermon is biblical such as birth of Christ, death of Jesus, his second coming resurrection and generally instructions as to how the congregation should maintain the level of their christian life. The church collection on the whole comes to about Rs. 10,000 per year. To them is added a subsidy received from the mission fund. The foreign missionaries preach in the church as well as outside. But generally they preach in the churches and rarely outside. There are 24 individuals in the Nazerene jurisdiction. In our church the hierarchy is General Superintendent at the top then District Superintendent, pastors and evangelists. The General Superintendents are Americans. The General Assembly is in America and they appoint these General Superintendents. The Home Board in America appoint the General Superintendent and the District Superintendent is appointed by the District Assembly in India. There is no other area in India where there is Nazerane church as in Basim where it has got its headquarters. Our church is affiliated to the National Christian Council. I have not come across a book entitled " Bharatas Alele Preshit".

To Mr. Tiwari—

I did not induce anybody to become christian. There are about 50 preachers in all in our area. They preach not only in villages but in towns also. They do not denounce Hindu religion.

No. 16

Name Shri Dhondu Shioram Borkar.

Address—Eklara, taluq Chikhli.

I became a christian at the age of 25 from the mang caste. A pracharak by name Ingle used to visit my place and Kisan Yengad also used to come to preach. They used to come to my house saying that Jesus was the saviour of humanity. They questioned me as to what was the cause of my poverty. Then they asked me why I did not put my children into schools. I pleaded my inability to send my children to school on account of my poverty and lack of resources. Then they said that if I became a christian they would take up the burden of educating their children as orphans and that they would help me in my difficulties. Then I thought if these people are going to help me and get me out of my difficulties, I should have no objection to follow their advice and become a Christian. Then as promised by them they gave education to my children at Chikhli. Then they also helped me off and on with money. Then on the day on which I was going to be baptised they presented to me and my children cloth worth Rs. 18 or Rs. 20. My daughter was educated in the mission school at Chikhli up to the VIII standard. One of my sons read up to the VI standard and two girls up to the III standard. The American Missionaries used to demand payment of fees for my children studying in the school but the pastor used to assure me that there may be remission of fees to some

extent if I were to agree to pay partial fees. I paid full fees for one of my daughter but half fees for the rest. After my daughter passed the VIII class then they began to ask for fees and that in the higher classes it is not possible to educate the boys free. As I was unable to pay the fees, they discharged the children from the school. On account of this I reverted to Hinduism. My brother also reverted to Hinduism with his family. Nobody called me here but as I knew that the commission was coming here I came.

To Mr. Tiwari—

I am a Hindu for the last five years. I did not like the christian religion nor its mode of life. Before I became a christian they used to show me great affection but after I became a christian they behaved in different manner. My daughter is about 20 years and the son 17 or 18. If some muslim were to ask me to become a mohamedan offering the same inducement as the christians did I shall not embrace Islam because of my unhappy experience.

What is Hindu dharma? The witness asks Mr. Tiwari what is your religion?

He says unless Mr. Tiwari tells what christian religion is, I am not bound to say what hindu religion is?

I am as poor as I was before. I work as a labour. I earn about Rs. 8 per month. My children are not employed anywhere and my daughter is married.

Statement made before the Christian Missionary Activities Enquiry Committee

MALKAPUR

(20-8-1955)

No. 1

Name— Baburao Gyanuji Navaghare.

Age 36 years.

Address— Mission Bungalow, Malkapur.

I am a born Christian. I live in the compound of Missionary bungalow. The name of the Missionary is Lewellan from America. I have been residing here from 1½ years. I do not know how to tell lies because God has taught me to speak truth. I shall never tell lie before the Commission. I get Rs. 55 per month from Synod. I belong to the Alliance Mission. I am a preacher here for the last 1½ years. I preach in Malkapur as well as in the countryside. I may have preached in 30 or 35 villages. I preach only what is in the Bible but I do not refer to any other religion, their Gods and Goddesses. In the course of my preaching I never hold out any inducement of material gain. This is entirely repugnant to my religion. In the Exodus, 17th chapter, 20 verse, it is not said that one should not offer any inducement or bribes to people to bring them to God. The Missionaries do not take any part in politics. If they were to tell me anything of a subversive type, I will atonce report to the Police. I am definitely of opinion that those who are against our Government or our country, should not be allowed to stay in India. To the best of my knowledge and belief there is no Missionary who preaches against the

Government. There may be about 40 individuals young and old in Malkapur who are Christians. I have so far had no harassment from the public or from police or from the other Government officers. For about 17 or 18 years I was at Akola and I am here for the last 1½ years.

At Akola I was a warden of the hostel and preacher. There was no Hindu boy in the hostel at Akola. I was educated in the Mission school at Akola. The Hindu boys in the Mission school are not given any inducement of being sent to America or the marriage with Christian girls.

To Chairman—

I do not tell anything against idol preaching. What I preach is that Jesus Christ is Saviour. I do not know how many foreign Missionaries are there. I get my pay from Synod. I file the pamphlet entitled Christian and Missionary Alliance of India, Akola.

No. 2

Name-- Nathan Anandrao Hiwale.

*Caste---*Christian.

Age - 48 years.

Occupation - Pastor.

Address Malkapur.

I am Pastor of the Church of Malkapur for the last four months. There are 14 members and about 40, including children. I get Rs. 139 as my pay from Synod. I was Pastor of the Church of Jalgaon. That Church belongs to Alliance Church, an American church. I was there for one year. Jalgaon is in East Khandesh. I was at Yeotmal Seminary as a student for two years. I know Dr. Cline, Rev. Gaikawad, Rev. Samudre at Yeotmal. I know Rev. Groff and Burkhard. Miss Burkhalter is also at Yeotmal. I know all these people from Yeotmal. I had no occasion to go to Umri or Washim. I was at Yeotmal in 1952-53. I do not know one Puranmal Misra who had come to Yeotmal Church. A student by name S. Kumar was also studying in Seminar. There were also two South-Indians both named Vargese. I do not believe that S. Kumar would ever preach as follows :-

"We must be one if divided how shall we conquer India?" I have never heard any uttering of these words. I do not think that he has any such idea as to bring about the union of Christians in order to rule India. The expression "Kingdom of heaven" occurring in Lord's prayer has no connection with mundane kingdom. It is spiritual. There were about 30 students when I was there. The staff consisted of about eight teachers. The number of students that I mentioned, includes girl students. Rev. Gaikawad is a man of principle and I do not believe that he will ever offer any inducement for conversion. Dr. Cline is a very capable preacher. She never concerns about the worldly things. He preaches about spiritual things. I know the Missionaries at Akola. Offering of inducement is repugnant to the teachings of Christian religion. In my tour of preaching at Malkapur and other villages I never offered any inducement. There have been no conversions as a result of my preaching during the last seven or eight years. The American Missionaries never indulge in subversive activities or even speak about them.

To Chairman—

There are 14 communicant members in the Malkapur Church. They pay subscription. My grand-father had become Christian. I cannot say of what caste I was before. I have been in Church service during the last ten years. The synod is composed of members elected by the various churches. They may be members if they are elected by the churches. They means the foreign Missionaries. In the Seminary, the course of study includes Bible as text book. There was no text book on Theology. As regards other religion there was a book written by Dr. Hume. That God whom I regard as God may or may not be accepted by adherents of other religions but I believe that it is only Jesus God saved me.

No. 3

*Name—*Ramrao Bhagwantrao Deshpande.

*Age—*68 years.

*Occupation—*Cultivator.

*Address—*Malkapur.

Out of my six sons one by name Anant Ramrao embraced Christianity three years ago. He had learnt composing in a local Printing Press. But it was a precarious occupation. Then he used to sell some cinema books, etc. Then he used to keep away from home for days together and behaved in a queer way when I asked his conduct he was giving unsatisfactory answer. Then he disappeared. He came to me during the last month twice or thrice. As he had no employment nor had he any chance of getting it. After he became a Christian he was preaching Christianity. He married a Christian girl.

To Mr. Tiwari of Mungeli—

Besides 6 sons I have got 4 daughters. My wife is alive. Anant Ramrao is about 30 years of age. He became a Christian 3 years ago. I learnt about his conversion 2½ years ago. No Christian preacher came to my house. I do not know any Christian preacher at Malkapur. He lives at Varangaon. He was at Bodwad. He studied up to VIII class. He had not lost his reason. I did not teach him anything of Ramayan or Geeta. I cannot say the doctrine in Geeta. My son told me that he was induced by the Missionary to become a Christian, on the offer of material gain. This is said about 2 years ago. My son did not tell me that the Missionaries were offering him inducement and that he was to adopt Christianity. The boy was living in the house usually. I do not know about his movement whether he was living in Missionaries' house. He told me that he got married and also got children. This was about a year and a half ago. I was never offered any inducement, nor was anybody induced in my presence. I cannot say how many people were induced to become Christians. I am absolutely ignorant about it, as to whether anybody was induced. My religion is Brahman Dharm. It is well-known what Brahman Dharm is. I know Brahman Dharm very well and there may be others and I do not know them. There is no such book like Arya Samaj Book or Bible in Brahman Dharm book. My son is preaching Christian religion. I never heard his preaching.

Statement made before the Christian Missionary Activities Enquiries Committee

(22-8-1955)

No. 1

Name—Maniklal Balkisandas Maheshwari.*Age*—35 years.*Occupation*—Cultivator.*Address*—Assalgaon taluq Jalgaon.

There are Christians in Assalgaon. They come there for preachigg Christian religion. There are no Christian residents in the village. There is no Church at Assalgaon. There were four or five men and four or five women. They were all Indians. The people were attracted by curiosity and collected round them. They addressed them as follows "They said you worship idols as Gods. That Jesus was a personality whose very name relieves the man from all troubles. You should not worship stone idols. Your religion is old". I was offended and on my protest they said that they had a right to preach their own religion. Then at my request the assembled people dispersed and the preachers also left the village.

To Mr. Tiwari—

I am Marwadi. Assalgaon is in Jalgaon taluk. Assalgaon is in Madhya Pradesh. I had been to Jalgaon. There is no railway-station at Jalgaon. This is Jalgaon in Buldana district. The above incident occurred in December or January last. When they criticised idol worship I think it was an attack on my religion. I do not know the name of the preacher. I cannot say from where he came. I came to Khamgaon yesterday to make my statement before the committee. They did not distribute grain or cloth but they said that if you come into our religion we will give you food and clothing and girls in marriage. There is no Christian residents in my village. I cannot say how many people were offered inducements to become Christians. I am not actually seen distributing clothes but this is what they said in the presence of the crowd, and Mahadeo Ingle was one in the crowds. There were in all 25 to 30 persons. They were all from Assalgaon. Baban Khatik, Dharmaji Mahar, Narayan Mahar, Babunath Ganu Dhangar, Hari Dhangar were in the assembly. I believe the number which was in majority was Mahar. I own 32 acres of land. I had engaged some of the Mahars whose names I mentioned, were engaged as my labourers. I do not go to Ingle's house. I do not go to the Mahar's house. I did not object to their preaching but I objected to their attacking my religion.

My opinion is that idol worship is good. Any man who attacks it would be considered a bad man by me. I know Arya Samajist. No Arya Samajist lives in my village.

No. 2

Name—Rev. Raghuwel Puransingh Chawhan.*Address*—Akola.

I file the Constitution, *i.e.*, the Manual of the Christian and Missionary Alliance of India. I am resident of Akola. I am a Pastor. There is a congregation of about 600 including children. There is a Mission school which has the strength of 150 students out of whom only 50 are non-christians. There are

two active missionaries, viz., Mr. Iker and Mr. Vanigrift. Both are foreign Missionaries. There is a Hindu teacher in the Missionary school. In the school everyday there is Bible period in the morning. There is no compulsion for students to attend the Bible class. They are taught the stories of Abraham, Lot and Jesus Christ. We do not criticise any other religion. I am Pastor for the last 10 years. I was headmaster before I was a Pastor. My pay is Rs. 175 per month. I am President of the Synod. It is absolutely false that the foreign Missionaries want to establish the Christian rule in India. I positively say so because it is repugnant to Christian religion. We belong to India and if we come to know such activities on their part we would ourselves drive them out. It is within the power of the synod to retain them in India or to drive them out of India. Now the procedure is that the synod of our Church in India recommends certain names for being sent to India as Missionaries and the home board of the Mission accepts our recommendations. Both in Malkapur and Khamgaon there is the Alliance Mission working. I know about the working of the churches. The school at Khamgaon is financed with the aid of fees and educational grants and subsidy received from the Mission. There are four Missionaries living in Khamgaon. Miss Wolner an American lady is in charge of the boarding school at Khamgaon. The other lady Miss Droppa who is also a foreign Missionary, assists her in her work of supervising the Boarding school. They have come about six years ago. They get their pay from America. I can never believe that these foreigners will ever indulge in subversive activities. If the Government ask them to leave India we Indian Christians are quite prepared to take charge of the institutions and run them. But I have received no complaints against them and I know that they render disinterested service. Sunday schools are attended even by non-Christians. They are few. It is not true that we distribute sweets to children to induce them to become Christians. Mr. Carner is the only male Missionary here. Mr. Carner works under the leadership of Christians, in fact under my leadership as I am President of the Synod. Mr. Carner goes out for preaching but I am certain that he is not the man to offer any inducement.

To Shri Anekar, Pleader—

I am M. A. of the Nagpur University, in Marathi. I have studied Gnyaneshwari. I have read the 1st and the 12th Adhyaya. I did not read the 11th one. I am Reverend for the last 10 years. My father became Christian. I am a born Christian. He died when I was 10 years. My father had left no property. My father was a Rajput. The Mission board abroad consults us as to whether we need any foreign Missionary. It is only when we intimate to them that we have such wish that they send Missionary. This wish of ours is incorporated in the Synod. It is within our power to refuse to admit any foreigner if he is not needed. This practice came to be introduced during the last two years. I cannot give any instance of the home board having proposed to send any particular individual and we did not accept the proposal. The Board of Managers are in America. We have not passed any resolution demanding the withdrawal of foreign Missionaries here. If we wish to do so it is within our competence to do so. We can send our recommendations to this effect. There was no occasion for us to ask the Mission Board to withdraw any foreign Missionary from hear. Under the Synod there are six Indian Reverend. Reverends are sufficiently senior. We are quite capable of managing of our affairs. I do not know even the approximate income or expenditure of the school at Akola. I know nothing about the Bible class. It is held before the regular work of the school starts.

I cannot say how much subsidy we get for running the Anglo-Vernacular School. We have no property of the Church yielding any income although the school has got about 40 acres of farm. This farm was purchased out of school funds. School funds receive subsidy from the Missions. By active Missionaries I mean those who preach the gospel for evangelization. In fact that is their duty. All I can say his duty is only preaching and not converting. Missionaries get money for the Mission work *viz.*, evangelistic work. They go to villages also. First duty of a Christian is to preach Christ. From 1947 on an average the rate of conversion may be 20 per year under the Synod. The conversions will be found in the baptism registers of each of the churches. The majority of converts may be from depressed classes. There are no aborigines in our area. There are aborigines in Malkapur taluq but they are beyond our area. There is a library in Mission and no newspapers are there to read. I do not know any book like "Bharatas Alele Preshit". We do not take "Herald of the Coming". I have seen this paper with Missionary.

There is no process of uniting the Christians of all the world going on in this part of the country. I am not aware of such thing. The ecumenical movement, if there be any, has not come in our area. It is not true that there is an attempt to create one nation composed of all the Christians of the world. I know nothing of this Herald at all. No activity can take place within my jurisdiction without the knowledge of the Executive Committee. The pictures entitled "King of Kings" is shown to villagers in preaching. These leaflets "Manushyani Sare Jag Milwile and Pakshi Kasa Wachala" might have been distributed in Khamgaon. I file these pamphlets.

I have not read Manorama Bai Modak's writings. I do not subscribe to Kesari.

To Chairman--

Excluding Khandesh there are 16 Churches within the Madhya Pradesh area under our jurisdiction. The Pastors are paid from the central fund which is made out of contribution from the congregation. The total congregation including children and women may be 7,000 and the members are 1,394. We ask the people to contribute to it but all do not contribute to it. Total contributions from the church comes 17,000 and total disbursement on account of pay comes to Rs. 30,000. The deficit of Rs. 13,000 is made up by subsidy received from the Mission. We gradually are thinking of stopping that subsidy. We have been replacing foreigners by our own people as, for example in Akola and we are also replacing them at Khamgaon. The only work these foreign Missionaries do is evangelistic. The money that is required for this purpose for the Missionaries comes from America entirely. The accounts are sent to the Home Board abroad. I refuse quite a large number of people who wanted to become converts out of secular motive but I do not convert anybody who is prompted by any selfish motive of material gain, etc. We give lessons from Bible and when he is satisfied that Christ is his Saviour and expresses his desire to become Christian then we baptise. By conversion we mean new birth.

No. 3

Name—Kanhayalal Joshi.

Age—25 years.

Address—Assalgaon.

At Katepurna I have seen some Christian Melas. Katepurna station is next to Akola. There were about 50 to 60 small size tents and one big barrack like tent spacious enough to sit about 1,500 persons. There were foreign

missionaries males and females among the group of Christians who visited the Mela. They had about 20 or 25 motor vehicles. I had gone there specially to see the Mela as I had heard about it when I was at Akola. This I am speaking about the Mela held in last summer. I came to know that they held such Melas every year on the piece of land which they own. The foreign ladies wore Indian dress *vis.* Sari and were sitting among the Indian women. They were singing what I thought to be hymns and also preaching the gospel. I heard an Indian Christian lady telling the people that when they prayed to Lord Jesus for the recovery of patients they got cured without medicine, even without medicine they got relief by the efficacy of the name of Jesus. Then "Jay Jayakar" in the name of Jesus was uttered through the loudspeaker. Besides the Christians there were also large number of Hindus from the neighbouring villages. A man got up and said that although a prayer was offered for the recovery of the child in his house, it was not on the way to recovery. Hearing that a gentleman sitting on the platform asked a foreign Missionary to offer prayers to Jesus again and he assured the man that his child would be completely cured. After this there was Bhajan.

I enquired of a few non-Christians as how they happened to come. They said that they were supplied with motor vehicles by the Christian Missionaries. Their camp was midway between the Railway-Station and the village. The camp was in progress for a week or so. The land on which it was held belongs to the Mission. It has got a spacious well and also a mango-grove.

To Mr. Tiwari—

I am a Hindu. I cannot say from what time I am a Hindu. My parents are living. There were about 50 tents according to my guess. From Akola to Katepurna, I believe, I paid annas six as railway fare. There is a motor road to Katepurna from Akola. Camp is about a mile from the Katepurna Railway-Station. I went there on foot. I did not see any non-Christian being brought in motor vehicle. Near their camp I stopped there nearly two hours. One man gave lectures. They did not attack any other religion but only praised Jesus Christ. I do not know the exact month but it was summer. There was heat and no rain. I did not meet any inmate of any of the tents. Non-Christians must have come there from 3 or 4 villages. They may be about 700. The Hindus used to take food at home as their villages were closeby. I did not take my food there. I went only once, and not more. I just learnt at the station about the Mela and on enquiry of the land where the Mela was held and I came to know that it belonged to Christians. I did not ask for tea. There were cars and jeeps in all and buses also numbering 25. I cannot mention the particular names. There were about 7 or 8 persons and they were all Hindus who gave this information. I got this information the very day when I had gone to Katepurna. I go frequently to Akola, I cannot say how many motor vehicles are with the Akola Missionaries. I went to Amravati.

No. 4

Name.—Daulat Fakira Jadhao.

Age.—19.

Occupation.—Student.

Address.—Khamgaon.

While I was 12 or 13 years of age, I was in the National School. I used to help my parents in their labour as they were poor. The weekly market of Khamgaon is held on Thursday. I used to help my father in carrying the loads

of customers who purchased things in markets and get wages. I carried such loads to Christians' houses also. The Christians used to pay me 2 or 4 annas more than the wages which others paid to me. When I carried the load of a Christian he offered me a plate of bread and fish. Then he said that we Hindus worship stone which are used in building latrines and the same are used as Gods after smearing them with vermilion. He enquired about my caste and I told him that I was a Mang. This incident occurred 7 years ago. I was told that there were 4 sub-sections among the Harijans but not one of them was allowed to enter temples nor admitted into their society. On the other hand among the Christians there was no caste observance. There was a student by name Sane who was a Christian reading in my school. He once took me to Church and said if I became a Christian my needs will be looked after. My needs included education and clothing.

To Mr. Tiwari—

Although I am Mang, I know how to worship God. I am born in Khamgaon. My father is living. My caste has got one temple and Hindus have about 5 to 6 temples. I am a Hindu. I enter the Hindu temple of Hanuman and worship the God there. I had been twice or thrice to the Christian who gave me food to eat but I do not know his name, but I can say this that he was living on the Shegaon road where there is a Christian colony. I do not know where he lives. I did not go to Sane's house, nor did I go to the Church. By Missionary I mean Indian Christian. I did not go to any foreign Missionary. I never went to Akola. I did not go out of Khamgaon. I used to lift load of two and half pailies of grain. I used to get ordinarily one and half to two annas but the Christians used to give three to four annas. They did not give clothes. I must have carried loads to 7 or 8 Christians' houses. Others also used to enquire about my caste, etc., and used to offer fruits. At that time I did not know much about religion. I know now something about religion. I go to the Hindus and eat there although they do not come to me. There is no inter-marriage. Our religion is the same although we belong to different caste. My religion is Hindu. I am a Hindu because I profess to be Hindu. I know nothing about Christianity. Nobody told me about Jesus Christ. We believe that in the stone there is divine spirit. It is my faith. By the existence of the divine spirit I mean my faith in it.

No. 5

Name. - Narayanlal.

Father's name. - Nanagram.

Caste. Arya.

Age. - 44.

Occupation.—Cotton Mapari.

Address. Khamgaon.

I am an Arya Samajist. I married a Christian girl who was reconverted to Hinduism. Her parents also had reverted to Hinduism. My wife has a sister who is studying in a Mission school at Pendra Road. I had been to Pendra Road to fetch the girl as I was told by my Father-in-law as he did not succeed to get her back. She is about 16 or 17 years of age. I had gone to Pendra in the year 1950. When I went to the Boarding I enquired about the girl, Iba, i.e., my wife's sister of a girl whom I met first. She told me that Iba was in the hostel. Then I enquired of a foreign Missionary lady

about the girl Iba. She replied that she was not in the hostel. I was just arguing with her when Iba herself came up to me. My wife also had with me there. As soon as she saw us she began to cry. We offered her some sweets which the Missionary lady did not allow her to take. The lady took it herself. The girl Iba was quite willing to come with us but the Missionary lady refused to let her go saying that she was not even allowed to go with her parents. When I asked the reasons for this she declined to reply and she asked us to clear away. We asked permission to stay on as it was hot, but she asked us to leave. Then as we came out the Mali assured us that he would get her out if we waited for few minutes. He was complaining that he was himself being discharged from service. He went in and brought the girl out, and we brought the girl home. As we were driving in the tonga with the girl the Missionary lady pursued us on cycle. In the meantime the Father also arrived there in jeep and other Christians assembled. Then the girl was sought to be dragged out of the tonga. She clung fast to it and I also held her. Then they began to beat me. Then they pulled me by my legs and when the girl was relieved from my fold they put the girl in their Jeep and took her back to the hostel. This incident occurred on 15th May 1950 about which I made a report to the Police Station, Pendra Road. The Police pleaded their inability to help us. They simply took down my report on a paper.

I consulted a retired Police Officer at Gorela which is near the Station and he also expressed his inability to help us. I had no money to launch a litigation, civil or criminal, so I had to come back without the girl. Now we understand that, that girl has been removed from Pendra Road.

On 13th March 1954 there was a recital of Kirtan in the compound of the Church at Khamgaon. It was by Rev. Carner's brother who had assumed the name of Ladkebuwa. Public were invited by circulation of leaflet one of which I produce before the Committee. That says that Ladkebuwa was going to perform Kirtan like Gadgebuwa and Tukdeji Maharaj. In the Kirtan he said that Jesus was born of a virgin and that no Hindu God was ever born like that. They honour Krishna as God but he was a thief. How could he be a God when he had 16,000 wives? There were Hindus among the audience and I wanted to say something but the reciter of the Kirtan refused to allow me to speak.

To Mr. Tiwari—

I am styling myself Arya since I entered the Arya Samaj. My wife was reconverted to Hinduism 7 or 8 years before. Her parents had no permanent place of residence but they were moving from place to place. They were moving in Bilaspur district near Kargi road. I do not know where else they were going. I met them for the first time when they came to Khamgaon. The whole family reverted in Arya Samaj, Khamgaon. It was after that I came in contact with them. I did not stop at Kargi Road. I went to Pendra Road only once. I do not know, the name of the Padri there. I do not know the name of the Missionary lady. There was only one lady to the best of my knowledge. I had engaged the tonga for passage both way. I do not exactly recollect now after 5 years whether I came across the Church on the way to Mission boarding. Between Gorela and Pendra there are some Churches.

All my mind was occupied with how to bring the girl out of the boarding. I did not attend to any buildings or the general features of the environment. There was only tonga. That Missionary lady first followed us on her cycle

and then came a body of Christian people. They were followed by the Padri in the Jeep. They did not come out of the Boarding. When we came to the main road after having travelled the Katcha road of about one furlong we were overtaken by the Christians and the Miss. The place where I was overtaken there were other Christians. Police Station may be about 2 furlongs from the place of quarrel. Railway station must be a mile or so from that place. I do not recollect if there is any church near the place. There was a crowd of 25 or 30 persons. I think most of them were Christians. As the days were hot there were thin people on the way. The Mali was a Christian. I do not know who is the President of the Gram Panchayat. He has got a cloth shop.

Only one time I saw Mr. Carner reciting Kirtan. I did not see him before or after. I was there for an hour. In the Kirtan there was some speech as well as Kirtan. The subject of his Kirtan was Jesus Christ but I cannot give the particulars of it. I know Jesus Christ the founder of the religion. I do not regard him as God. He was like all other men.

I regard Krishna as equal to God. All Arya Samaji regard Krishna equal to God. I do not believe in the story that he had 16,000 wives. I am an Arya Samajist since 1936. I did not read the whole of Satyahnarprakash. My religious sentiments were injured when there was an attack on Hindu religion, particularly foul reference to Krishna.

The name of the girl is Aini Iba daughter of Puranlal Pakshadilal. I do not know where the girl is.

No. 6

Name—Shamlal Nema.

Age—42 years.

Occupation—Headmaster, Kela High School.

Address—Khamgaon.

I am B.A., B.T. I am headmaster since 1945. I do not belong to any political party because I am in service. I am headmaster from 1945 and from very beginning of the school. All the boys in our school are below 17. Out of them Shriram Deolal Agarwal is studying in 10th class. He is between 13 and 14 of age. Shri Jayatram Panjabi is in 10th class and is between 16 and 17th and Mathuraprasad Agarwal is in matric class and he is between 16-17 years. Each of them received by book post copies of Jeevan Prakash which is a Christian magazine issued from Chalisgaon, East Khandesh. Shriram had already received the lessons in Bible which he was to answer after reading the gospel. Here is a form which was filled by him. I file all these book posts including the covers in which they are sent. I have read this literature and I find that the tendency of this correspondence and the pamphlet sent to the boys is to influence their mind towards Christianity. As our State is secular no religious teaching is given in our school. Taking advantage of this there is an attempt to introduce Christianity among the young students by means of such correspondence.

To Mr. Tiwari—

I am teacher in Hindi. I passed my B. T. in 1952, from Nagpur. The booklets began to be sent to this school since April 1955. I do not know whether anybody sent the addresses of the boys to the Missionaries. I do not know if the boys themselves had asked for these booklets. The

boys did not hand over these books to me, but I kept them as these books were received on school address. The post was delivered at the school. I did not give this to the boys. I opened it as it was the book-post. I said that I would not give this to you. There are 40 girls in my school. No letters are received to girls in my school. The letters received from the parents are given to students. The whole mail received to my school address is received in my school. The peon is sent to post office to get the postal dak. As headmaster I thought it was not desirable to give the books to the boys. I had retained these packets with me to bring them to the notice of the D. S. E. who is expected to visit the school. I have no right to open the letters of the students.

No. 7

Name—Bhagwan Yeshwantrao Jagtap.

Age—26 years.

Address—Chandmari Road, Khamgaon.

My house is near the Church at Khamgaon. There is scarcity of water in my part of the town. In 1952-53 there was practically water famine. State Government had issued orders that even private wells should be used temporarily for public use. There are two burial grounds, one belonging to the Indian Christians and another belonging to the foreign Missionaries. So far as wells in the town were concerned they were allowed to be used by the public but there is a well in the burial ground of the foreign Missionaries. They prescribed time from 4 a.m. to 9 a.m. for Christians to draw water from well and during these hours non-Christians were not allowed to draw water. At 9 a.m. the water was all exhausted. My sister once had been there at 7-10 to draw water from that well but she was prevented by Christian man by name Mr. George. The matter was reported to Police. When the members of the Hindu Maha Sabha went in a procession to Mr. Carner's bungalow at the Mission bungalow asking him to quit India, I joined the procession. I got a threatening letter from some un-named person. No congressman had ever taken objection to my joining the Morcha or morcha itself. My suspicion is that this letter must have been written by Christian Missionary. In the procession did not shout any slogans nor its behaviour showed it any irritation. I file this letter.

To Mr. Tiwari—

I studied up to 10th standard. The letter is signed by name by some "P. K.". I cannot identify the person. This procession was on 15th August 1954, just to ask the foreign Missionaries to quit India. Because it came out in the papers Tarunbharat, Maharashtra, etc., that the foreign Missionaries indulge in subversive activities. I know Dr. Ambedkar. I do not know exactly who is the General Secretary of the Hindu Mahasabha. He may be Dr. Khare or Shri Bhide. I do not know whether any objection was taken by Congress or other organisations but here no objection was taken. I know Dr. Khare who is the leader of Hindu Mahasabha. I do not know whether he had taken out some procession. I know of Poona, Khamgaon and of Nagpur. There was a placard displayed in public asking the people to join. I had joined the procession to Carner's house. There were Policeman. The well in the burial ground may be about a furlong from my house. Under notification by Government all private wells had been thrown open for public use. I came to know this through paper. This was in the year 1952-53. The well is inside the burial ground.

No. 8

Name—Ukarda Govinda Dhangar.

Age—55 years.

Address—Nandgaon.

I am suffering from leprosy for the last one year. After some slight treatment I went to Ellichpur leper asylum which is conducted by the Baptist Mission. A doctor drew blood from one or two places of my body and asked me to stay in the boarding. He asked me to come into his religion if I wanted treatment. In other words he said that I should become a Christian. I refused and came out. Now I am getting treatment from the Municipal leper clinic. I am Dhangar by caste.

To Mr. Tiwari—

That place where there is a leper asylum is called Kothara. There are many leprosy patients. I was there only for a night and half day. I did not take my food there. I had been there alone. Its about four months ago that this happened. Nobody met me.

NAGPUR

(20-9-1955)

No. 1

Name—Dr. D. G. Moses.

Father's name—Drevium Moses.

Occupation—Principal, Hislop College.

Address—Nagpur.-

I am Principal of the Hislop College from 1941. I am connected with the Institution from 1926 as Professor of Philosophy. The Hislop College was formerly founded by the Church of Scotland and is at present managed by a Board of Directors with headquarters constituted in Madhya Pradesh. It provides graduate and post-graduate education in Arts and Science subjects and is not directly connected with Church. Amongst Directors there are three members who are representing Mid India Christian Council. At present there are about 1,100 students on the roll including women students. There are about 100 Christian students now and the rest are non-Christians. The Institution receives a block grant of Rs. 10,000 annually from the Church of Scotland; the other expenses are met out of fees and grant-in-aid from Government. On behalf of the Church of Scotland a Missionary Professor Miss Ward has been appointed Lecturer in English. We have an American Negro who is in charge of Physical education and another American who is teaching sociology. They are paid by the American Methodist Mission.

The North India United Church of Nagpur carries on evangelical and other activities in Madhya Pradesh. I am a member thereof. They run schools, hospitals and a dispensary at Dhapewada. For the last four or five years this institution has got no paid evangelists to my knowledge. I and other members of this institution believe in the basic tenets of Christianity that every Christian is an evangelist a Missionary Christian.

My ideas of propagating the Christian religion are as follows :—

“ It consists in telling all and sundry what great things the Lord has done to you. The motive is to express infinite thankfulness to God for what he has done. The idea of converting people to my faith is not inherent in the concept of propagating my religion. In fact I do not place any importance on mere numbers although if I come across a person who having heard me “bear witness” wishes to join my faith I would rejoice. The Christian wants to exist as a member of the Church and not as a Christian community in the political sense. There can be no ulterior motive in propagating the religion. In course of my experience I have come across cases in which genuine believers embraced Christianity together with the entire family and also cases in which individuals wanted to become converts simply to marry a Christian girl. The possibility of improper motives entering into the minds of Christians for converting people merely for the sake of numbers is there, as it is present amongst any other section of the community. But this I would not classify as propagation of such religion. If masses are induced to become Christians only to add to the numbers for secular objects and on false pretences, that is not propagation of religion.”

“If there is a body which declares its intention to convert 600,000 villages to Christianity with material resources then I would not call it as propagation of religion. If such activities are checked by society I would say that the action would be justified as it aims to prevent growth of ill-feeling amongst various sections of community.”

Question.—If a body declares itself under the label of “aggressive evangelism” or “evangelical crusade” and uses such means as television, dramas, radios, mobile projection vans, the media of mass communication, recording, films, pictures, posters, illustrated leaflets flannel graphs, puppets, etc., and works only in one caste like Uraons, Mahars or Satnamis will you call it propagation ?

Answer.—Yes, provided evangelism is understood in the sense explained by me above. It would not be propagation if these activities are done with a view to convert 600,000 villagers in 10 years.

This is too much of a business method. It is not a spiritual method.

In the year 1910 at Edinburgh, World Council, it was recommended to leave to the Indians the evangelistic activities. Last year at Evanstone it was decided that the Christian church is a world church and it is *supra-national*. Evanstone expects that churches in India would be “rooted in the soil yet supranational in their witness”.

Supra-national does not mean de-nationalisation but only means that the State should not interfere with the creed that God is the final authority. The Chairman read out “The Christian forces of the world though still a minority must on that very account quickly become a very organised and militant minority” (World Christian Handbook, page 57, 1952). I do not subscribe to this. In my opinion the Church in India should be one Church as everywhere and should be entirely under the control of Indians. In my view the Church in India must eschew denominational differences and must become one Church. I do not agree with Dr. Pickett if he thinks that a National Church in India would reflect the spirit of political Nationalism. But I disagree with Rev.

Anantrao. (See N. C. C., December 1954, page 544). When he says that the Christians in India would be unifying if the foreign support is stopped.

I would like the Christian faith to absorb all the best in Indian culture and to express itself in Indian ways.

In other words there should be an Indian expression of Christianity. If a school or a hospital is used mainly as an instrument for conversion to Christianity it is not evangelism. I thoroughly disapprove of primary schools being started for utilising the fees for maintaining a church. I disapprove of the policy of having Christi Raj or Masahi Sthan.

No. 2

Name—Rev. Canon Kurian.

Caste—Christian.

• *Address*—Nagpur, Cathedral House, Nagpur.

In reply to the questionnaire issued by the Committee I have filed a statement. I belong to the Gondwana Mission. I was formerly in Mandla and have come to Nagpur in January 1955.

There is difference between conversion and proselytization. Proselytization means only adding to the numbers. We have got only one Pracharak. The preaching does not mean attacking any other religion or the persons who are venerated by them. If somebody were to say that unless he became a Christian he would go to hell it is not called propagation. If the Government is helping the Harijans and aboriginals I would not call it as an inducement. It would be good if they were to extend their help to needy Christians. We have had no trouble from the Government officials.

The grants which we used to get from abroad are being gradually reduced. This year we only got £ 200 and next year we may get less. Religious instruction in schools should be left to individual choice.

No. 3

(21-9-1955)

Name—Shri Jal Gimi.

Occupation—Document Expert.

Address—Nagpur.

I was a student in the St. Francis de-Sales High School and St. John's High School. I joined Morris College afterwards. Both are Roman Catholic schools. Bible history was one of the subjects prescribed for the junior and senior Cambridge examinations. That was St. Francis D. School. There was also catechism class meant for Roman Catholic boys. That used to be the first period of the day. Non-Catholics were not obliged to attend the class. But I used to attend the class at the instance of my father. He was a student of St. Xavier's College, Bombay. When I was attending the classes a lot of interest was shown in me by the Father. The special interest went to the extent that the Father said to me that I should attend special instructions on Sunday, afternoons. I continued attending the "special lectures", on Sunday, afternoons with a particular priest. One afternoon as I entered the room of the Priest I saw his desk covered with huge thick volumes, presumably

literature concerning Christianity. No sooner I stepped in then the Priest remarked "Jal, your Zoraster had no right to found your religion". However small I was in age, *i.e.* (about 13 or 14 years) something snapped inside me and I retorted by saying "Father, if my Zoraster had no right to found my religion, your Christ had no right to found your religion". Naturally I was very badly caned. The caning was so severe that while in the process I managed to run out of his room straight home and showed the blue and black marks on my body to my father. Next morning my father approached the school authorities and without going into the demerits of the affair had my name removed from the school roll. This was in 1928. I am running 41 now. I was then admitted in St. John's High School, where not a word of Christianity and its teaching was ever breathed by the priests in the institution. There were quite a large number of Catholic boys. There were no catechism classes in the school nor was there any Bible class.

In the St. Francis High School we were often told by some priests, "Boys, non-Catholic souls have no salvation unless they became Catholics," because we were not Roman Catholics.

I personally and in fact my whole family have great reverence for Christ and of my daily prayers is the Lord's prayer, *i.e.* (our Father).

I might also state their bright side and some of the very good points that I know concerning these Missionary activities which to my mind considerably outweigh the little unfortunate experience that I had in my school days. The sisters of Charity, as they are called, have been known by me to do such good work and under circumstances which I feel I personally would never have the courage to perform. One such instance is about a place close to Ahmedabad where I was told the lepers in the city were ousted from the Municipal area and not cared for either by the State or the local bodies. These lepers got together and managed to have a mud and tatta shelter for themselves and did not dare to leave the four walls lest they might be punished. The condition in which they lived must have been worse than that of animals. For their bread and butter they used to hand a basket outside their huts to receive alms. This went on for quite some time, till the sisters of Charity heard about this and went all out to help them, and make them live as human beings as they do now. Those inhabitants still maintain their own religion. There has been so far no interference with their original faith. To the best of my knowledge I saw that institution three years ago. On my enquiry I was told that none of the inmates have changed their religion. My enquiry was not from the lepers. It is managed by the Catholics.

I have never been to Jashpur or any other tribal areas. My experience is mostly confined to towns, *i.e.* to urban areas.

There is another instance which has occurred just about a fortnight back when my own cook lost his wife after child birth. The 10 day old child was a problem to the young father and his old mother who was practically blind and bent double with age. He comes to me and tells me that his neighbours in the Dharampeth area have suggested that the child be placed in the custody of the Sisters of Charity in the local Maria Immaculate Convent, till such time as the child is able to stand on its own legs and run. This man belongs to the scheduled caste and this reflects very creditably on the Missionaries that a Hindu should voluntarily take his own child for safe custody to people belonging to different faith altogether. In fact what struck me then was, why, have not people in his own community, *viz.*, the Hindus have a home for such cases.

I mean I have known of a very good institution here called the Rastriya Swayam-sewak Sangh which is doing lot of good work in the country but unfortunately is paying very little attention to the social uplift and religious teachings amongst the lower strata of society. If they take up such work I am positive that the Missionaries will find anything hard to do in this country.

To Mr. Tiwari of Mungeli.—I have never attended any Protestant institution for school or college, so I do not know whether boys or students are told by the Priest concerned that their only salvation is in being Christians. I have attended church services in the Methodist Church in Nagpur twice or thrice. I was the only non-Christian there. I went there with Christian friends. After 1947 I have heard that people were converted by inducement but I have no personal knowledge of any instance. I heard this in bar-room.

No. 4

• *Name.*—Dr. E. Asirvatham.

Age.—58.

Occupation.—Head of the Department of Political Science, University of Nagpur.

Chairman.—When I come across such phrases as “aggressive evangelism”, “evangelical crusade”, “invasion teams” and such other form suggesting a drive, it strikes me that it may amount to propaganda.

Question.—Can these expressions be described as propaganda ?

Answer.—Such a process, I shall take with a grain of salt. In India I think these are likely to be misunderstood. As a member of Christian church I would deprecate the use of such language or do not approve of such language which is likely to do more harm than good. 600,000 villages mentioned in the address of Alexander Mc. Liesh of World Dominion Press may mean only that they went to convert the whole of India.

Since the termination of the war a great number of narrow-minded, bigotted and out-landish Missionaries have come out to India. My suggestion is that a body like the National Christian Council should be asked to screen the Missionaries coming to India.

As I do not know the facts relating to Indonesia, Karens in Burma and Nagas in Assam I cannot say anything. My feeling is that if there is any trouble like this, these people will go revolting as Nagas, Karens but not as Christians. If it is proved in a Judicial manner with due process of law that it is exciting disaffection than legal steps should be taken, preventive measures may be taken.

I know the World Council of Churches and International Missinary Council.

Question.—I just read out and I want an interpretation of the following expression :—

“The need of particular churches to be rooted in the soil and yet being supranational in their witness and obedience.” Does this apply to the Church of England ?

Answer.—Supranational does not mean anti-national or denational, I mean by obedience, obedience to God and not to Church.

Question.—Could you kindly explain the meaning of the passage, “the Christian forces of the world though in a minority should become a militant minority”.

It only means to roll up your sleeves and be ready.

Question.—Will you kindly interpret for me this expression “But when there is a conflict of loyalty between Christ and the State, the true Christian has necessarily to choose obedience to Christ (National Christian Council Review, April 1955). Would the word Christ include within the ambit of its meaning “the Worldwide Organisation of the Christian Church” (World Handbook, 1952, page 58).

Answer.—I cannot say yes or no.

I want a Church a free church in India without any authority from outside India. In my life-time I would like to see a genuine indigenous church which I hope will have the uniqueness of our national character. It will be loyal to every culture. I would like to incorporate the best in the spiritual and moral experience, *i.e.*, of cultures of all lands.

I am in favour of Church unity, but I see many difficulties in the way.

The union of Dr. Pickett as extracted at page 544 of December National Christian Council Review, 1954, was read out.

I say that there can be no true and lasting Internationalism which is not rooted in sound nationalism.

Foreign help has stood in the way of church of India reaching Indian manhood. Even if Indians are unified and become independent of foreign churches, it can receive foreign aid, I have no objection to receive money from Foreign Boards because no strings are attached.

If there is a United church in India there is no fear of its being utilised by any foreign power. If it is organised on a democratic method there will be no fear.

I disapprove of what is said in Missions in Mid-India as translated into Hindi, *viz.*, that Police officers, forest officers and teachers should be utilised for converting non-Christians to Christianity and that the responsibility of proselytisation should be put on their shoulders. Any person whether he be a Christian or a non-Christian who uses his official position to give direct or indirect support to any religion is not true to the purpose and spirit of religion.

I am not in favour if hospitals are used for proselytising people.

To Shri S. K. Deshpande—

If mass conversion means converting of a large mass of people without any adequate preparation and the using of illegitimate methods I am not for it.

Will you like to have the propaganda of the type that unless you resort to Bible there is no salvation? My answer is: If a person says that Bible contains the word of God and solves ones moral and spiritual problem, as well as problems of the world I am in favour of it. The Bible is not the only source, although as a Christian I believe to be so.

(22-9-1955)

No. 5

Name.—Shri B. E. Mandlekar.*Age.*—59.*Occupation.*—Advocate, Supreme Court.*Address.*—Nagpur.

I am submitting the copy of my book, "Musings", wherein I have studied the relevant questions which are being considered by the Committee. The special pages to which I wish to draw the attention of the Committee are :—

- (1) Pages 66 to 68.—A letter to Dr. Cholkar (Prohibition of Cow Slaughtering).
- (2) Pages 194 and 107.—Intended legislation regarding "Place of Religion in the National Scheme of Education".
- (3) Pages 111 to 117.
- (4) Pages 297 to 298.—"Hindu New Year's Day".

I turn to question No. 11.

In the present infant stage of our Bharat it is necessary that there should be no foreign influence in our national life. In our political life we do not want any interference either from America or from Moscow. In the social life, as well as in economics, we want to develop our own life. In my scheme of national evolution I will not exclude any Indian for his economic, social or philosophic outlook the assistance which he can take from his brother, I would not exclude also knowledge received through books from outsiders, but as far as monetary or other help is concerned, it creates a slavish mentality in the person receiving, as it is the hand which gives, that controls. My firm belief has been, from whatever I have read, that in matters of religious and philosophic thoughts Bharat has not to look for anybody for any help or guidance. It is being abundantly proved that what was mentioned by Bharat philosophers is being inductively proved by Western sciences and applied psychology. In our infant state, and particularly after the removal of domination by Muslims and Britishers from India, Bharat has not yet got full time to remove the rust or the ashes of embers of philosophic knowledge in books of Hindu philosophy from embers and experience of Bharat's great swears. To illustrate : If Swami Vivekananda's teachings are carried to every home in India, I am perfectly sure that no one would look or listen to foreign propagandists in religion preaching contrary to Hindu religion.

2. I would like to learn the principles of Christian religion from a Christian Indian, but not from any foreigner, particularly if he supplies money to Indians—institutions for the teachings of Christian religion. Because of their Indian background Indian Christians would be able to explain more correctly than a foreigner.

When the foreign Missionary goes to the aboriginals or to the untouchables of the Hindus he wants to exploit their ignorance and economic difficulties. If a foreigner goes to this area to start a school or to open a hospital I would suspect his motive because he would be doing so with the support of foreign funds ; because the foreign funds may be received for the purpose of conversion. That means he should render help to poor people out of humanitarian motives but not to convert them, i.e., with ulterior motive. I do not wish that there should be any increase in the number of converts.

In my experience of elections I found that if I approach a Christian he could say that he would vote according to the instructions of the Christian Association. This means that the individual Christian is under the influence of some institution. If such a Christian is not under any obligation to any foreign body on account of monetary assistance, then I should say that there is no objection to his voting for anybody. I regard religion as a mode of social control and therefore if there is any influence working from outside in the region of religion I would suspect that some kind of force is working behind it. What I fear is that this body will be separated from the bulk of the nation.

Schools and hospitals should not be used for proselytisation, particularly with the aid of foreign funds.

I hold that conversion to Christianity adversely affects national loyalty.

If there is a war between a Muslim and a Hindu the Christian will remain neutral, but if there is a war between Christian and Hindus the Christians will help Christian.

When the Christians did not press for a separate state for themselves they did so on the assurance that the Indian Republic is going to be a member of the Commonwealth. I am prepared to absorb everything that Christianity can contribute through Indian Christian channels. Any resident of India is a Hindu.

My answer to question No. 95 is to be found on page 113 onwards of the book "Musings".

I am in favour of religious teachings in schools and colleges. Today it so happens that although the adherents of one religion think that their religion is universal that claim is not admitted by others. On account of this conflict there arises difficulty in teaching religion in schools.

By religious teaching of Hinduism I mean that a pupil should know something about Krishna, Ram and other great personalities who are separated by Hindus. I would have no objection to teach the life of Jesus Christ, also his teachings. If in the class there are Hindus, Muslims, Parsis, the prayers of the class would be the prayer of the majority. I think it is quite fair that minorities in India should offer the Hindu prayers.

I want that there should be text books containing the lives of Jesus, Zorastar, or Buddha and so on.

I would be in favour of special classes to be held on Sundays for teaching religion, in the different classes. If the background of the religious philosophy is common, then the deity that is worshipped becomes unimportant. The Secular State must legislate for all persons in India irrespective of their different religion, e.g., on bigamy. This is good to all.

I am in favour of the State taking over the *Maths* with all their property and utilising it for social and charitable works.

To Shri Tiwari of Mungeli.

I came to know from the Nagpur Christians that an individual Christian is not free to vote for the man of his choice. I cannot mention names. I cannot mention any instance of a person having become a Christian in my presence. If a Christian Missionary finds that there are some young boys without any food or clothes, no home, etc., and he takes them to some place of shelter and gives them food, education, etc., it is objectionable if he does it with the idea of converting them. I do not believe that any such boy brought up by Christians will

remain a Hindu. I admit that there are people who are helpless. I have not seen street preaching for the last 25 years. I do not object to medical relief being given by any Christian provided he does not get money from abroad and from religious institutions I would welcome any help, from e.g., the Ford Foundation. There are many in Hindu society to render help to poor people. They are of a religious character. I know the Christian doctrine that one must love one's neighbour and that helpless people should be helped. But I do not desire that this sentiment should be used for converting people. If a helpless Christian comes to be in distress I will help him as I would help a Hindu. I would not ask him to change his religion. I have no objection if a Christian helps a helpless Hindu. I maintain that Schools or Colleges in India should not get any financial help from abroad, particularly from religious institutions. I do not object to Ramkrishna Mission receiving help from outside. Ramkrishna Mission does not convert. I have stated in my book entitled "Musings" that I do not belong to any political party. (Page 292).

I have no objection to dine with a Mahar and I have inter-dined with Mahars. On account of the present social outlook inter-marriages with Mahars will not be favoured. The untouchables (many of them) have become Christians not by conviction but by helpless conditions. I come across instances of about 500 untouchables and aboriginals having become Christians on account of their economic distress. They are all from Madhya Pradesh and I came to know through the official records. Even before 1947 the untouchables of a level as to enter the temple would have been allowed to enter the temples. I would not have allowed a man wearing dirty clothes and if he is a leper, to enter the temple. Out of the 500 conversions which I have mentioned there was none literate, i.e., who have received primary education. They were either such as could merely make a signature, but mostly who would give their thumb-impression. If there are others who are educated upto matriculation standard or even graduates, have become Christian, it may be due to promote his further chances. Even if a Missionary doctor serves the lepers for 10 years and then out of the feeling of gratitude a patient embraces Christianity, it is objectionable. If an Indian Christian pastor is converted by an Arya Samajist I have no objection, if the pastor by conviction comes to believe in Hinduism. I have no objection to convert him by conviction. The population of Hindus in India may be about 28 crores, and the population of Christians may be about 80 lacs. I am not able to tell the present population of Madhya Pradesh. The population of Madhya Pradesh before the merger was two and half crores. The Christians may be about 4 to 6 per cent of the total population of Madhya Pradesh.

(23-9-1955)

No. 6

Name.— Rev. John W. Sadiq.

Caste.— Christian.

Age.— 45 years.

Occupation.— Secretary, National Christian Council and Priest.

Address.—Nagpur.

I have read your article published in the National Christian Council Review of January 1930. There is a word of difference between a man who respects Christ as a great man and the person who acknowledges Him as his personal Lord and Saviour. The latter by joining the church participates and in some sense carries on the work which Christ entrusted to be done. Even if a man

were to venerate Jesus as the perfect manifestation of God on earth still he would not be a Christian, if he does not associate himself with other Christians, as a member of the Church, involving baptism. I differ from Roman Catholics in regard to church and doctrines. The Christian doctrine is only an attempt to interpret the life and the teachings of Jesus. No one can be a Christian unless he regards Jesus as his Lord and the only Lord. Anybody who is outside the church cannot be called a Christian. A Christian is he who believes that the only way of seeking peace is through Jesus Christ.

Question.—But Jesus himself said not everyone that calleth Me Lord and Lord will enter into the Kingdom of My Father but he that doeth the will of My Father which is Heaven. (Mathew, VI 21).

Answer.—He was only emphasising there the contradiction between those only calling Him Lord and Lord and those who did not do the will of the Lord. Even among the members of the church there are quite a large number of people who are not truly Christians. There can be and may be people who belong to the church by Baptism, but may not be true Christians.

In 1910 there was a meeting of the International Missionary Council in Edinburgh. The two principal recommendations were that it was the duty of the Christians to preach the Gospel to the whole world and secondly it can best be done by co-operation and unity. It was always understood that the church was more important than the Missions. Many Missionary Societies have merged in the Church. In 1912-13 the National Missionary Council of India, Burma and Ceylon, was started to give effect to the aforesaid principles. Later on it became National Christian Council in 1923.

In 1928 there was second World Missionary Conference in Jerusalem and the third in 1938 at Tambaram in Madras. In Tambaram the emphasis on the church was greatly stressed. I will send you a copy of the Tambaram Conference minutes (abridged report). There was a Regional Conference for South East Asia at Bangkok which was a joint effort of the International Missionary Council and the World Council of Churches. Dr. Raja D. Manikam (also Reverend) is the Joint Secretary of the International Missionary Council and the World Council of Churches formed in the year 1948.

At the Conference in Bangkok it was decided that Christ sitting on the right hand of God reigns and the church owes it to the world and reminding.... etc. [*Christianity and Asian Revolution* (pages 90--91)]. The church is concerned with Social, Economical and Political problems. In 1952 at Lucknow there was a meeting of the World Council of Churches. This was mainly in preparation for the second World Council of Churches meeting at Evanston, in 1954. It concerned itself with the sphere of the entire life and activities of the church all over the world. The International Missionary Council and World Council of Churches have executive committees to carry on their work. We do not approve of mass conversions; even conversion of individuals for political motives is objectionable. On this particular point I agree with Sardar Patel's words (page 138, *The Whole World is My Neighbour*). I do not like the word mass conversion. There have been and will be group conversions. Conversion means to raise their standard of life as a whole including spiritual. If groups desire conversion purely for social and economic aims without regard to their essential spiritual life it is not to be encouraged. There is a lot of misery, sickness and illiteracy among the people. To take advantage

of their helplessness would be un-Christian, Even if the Bible women preach in the halls of the hospitals or for the purpose of evangelization there is no objection. I wont compel anybody, *i.e.*, any patient.

Proselytising means simply adding numbers to which we are opposed. Evangelism is conversion by conviction. The Christian does not distinguish between spiritual and secular life. There can be no divorce between the two.

If a preacher decries another man's religion and makes unfair comparisons between the personalities venerated by the different religions it is not desirable. If the preaching is that "we are all sinners and that we as Christians have found forgiveness in Christ, we have a right to proclaim this, just as anybody has a right to proclaim it if he has found a similar experience. I do not approve of decrying personalities who are held in reverence like Ram and Krishna.

Question.—Kindly interpret to me, "the need of particular church to be rooted in the soil, yet supranational in their witness and obedience (page'29, *World Christian Handbook*, 1952).

Answer.—Here the word obedience to Christ is through the Church and so Church is indispensable.

The resolutions passed at the Ecumenical Council are not binding but they are advisory. They are entitled to consideration and respect.

The expression "militant minority" occurring on page 57 "*World Christian Handbook*, 1952", is an unfortunate phrase. It only means energetic effort.

Karens in Burma, Amboynese in Indonesia, Uraons and Mundas in Orissa, Jharkhand in Madhya Pradesh, etc., have been agitating. I have not studied these movements. They may be due to political immaturity and social troubles.

The idea of the chosen people occurring at page 75 of *National Christian Council Review* of February 1954 has no political significance. Supranational is to be understood only in a spiritual sense.

Question.—Will you kindly illustrate the meaning of supranational regarding the English Church ?

Answer.—The Church of England is an established Church, but there are churches in practically every State in the world which together with the Church of England consider themselves as members of one Church known as the Anglican Communion.

Question.—Is not the established Church of England the National Church of England.

Answer.—In England itself this does not mean that Church can override the State.

The nationalism which is referred to (at page 544 *National Christian Council Review* of December 1954) as a danger is a possible tendency that might show itself in a single united Church in India which will concern itself solely with national affairs and forget that there are fellow-believers and Churches in other country.

The mention of "a call to evangelise 600,000 villages in India in 10 years" which was issued by the National Missionary Society at Madras means the preaching of Christianity only. The purpose was that the Gospel of Christ was heard by as many people as possible in the whole country.

Question.—Would you like the Mission property to be transferred to Indian Christians as the church property, as I understand, has already been done in some cases ?

Answer.—That is what we have been urging for the last 15 years. Most of the Missions are only eager to transfer their properties in India to properly constituted trusts but are prevented from doing so because of the prohibitive cost of both registration and stamp duty. We mean by "Indian trust". "incorporated in India and free from foreign Missionaries, i.e., foreign influence and personnel". We would suggest that the Committee should find a practical solution regarding the transfer of properties. The National Christian Council is working towards an arrangement by which the foreign Missionary will come to India at the invitation of the Church.

To Mr. Tiwari of Mungeli.—The money which comes from abroad for abundant life movement in Bilaspur District is meant to give relief to the poor, so far as I know. The work which is carried on by this movement is for the uplift of the people and has apparently nothing to do with Communism. I do not think that this programme will involve any loss to the people or Government. I have no objection to the Ramkrishna mission preaching to Christian people. No Christian is under an obligation to exercise his voteunder any direction of any church, i.e., every Christian has the right and freedom to vote according to his conviction. The group conversions take place very much on the lines as for instance recorded about the story of the conversion of the large number of people on the day of Pentecost. If I am in-charge of any religious institution where I have authority to use money for good causes, if a beggar or a person in need comes to me and I do not have my own money I shall be justified in using this money to help this man though I shall not be justified in giving that help on condition that the needy man accepts the Christian faith. It is not true that all the money that comes from abroad is meant for directly evangelistic purposes. Whatever money comes from abroad if it is for the good of the people should be welcome, whether it is received by the Christian institutions or non-Christian institutions. I will be the first man to stop that money which comes for the purpose of disrupting the national life of the country. To the best of my knowledge no converts have been made under pressure or by use of force or by undue inducement. The control of the affairs of the church must be in the hands of the Indian churches, but a foreigner if he is a member of that church may be assigned any responsibility which the church thinks proper. I do not personally know about Jharkhand, but judging from experience of other part of India I would simply say that I do not believe that the Jharkhand movement has been backed by the church. If there is an impression that foreign Missionary instigates the movement, that is a wrong impression.

To Shri S. K. Deshpande.—I do not know enough about the Jharkhand movement. Those people who have been returned from the Jharkhand to the Bihar State Assembly or to Loksabha are not all Christians; in fact the majority are non-Christians. Mr. Jaipalsingh is not an actively associated with the life of any church or even with the interest of the Christian community. I do not know whether or not all the members of the Adiwasi Mahasabha

are Christians. Any slur cast on any religion will hurt people belonging to that religion. In propagating Christianity I deprecate any decrying or abuse of other religions. I do not mind healthy criticism of other religions and of social evils. I am hearing for the first time that marriage is a sacrament for all Hindus.

The attention of the witness was drawn to page 2 of Bulletin No. 28 of Christian Home.

Question.—Do you approve of this attack on the Hindu Community ?

Answer.—I shall not subscribe to the views. I certainly do not approve of the tone of the writing.

Question.—Do not the Christians also have the system of marriage between Christians and Christians ?

Answer.—Yes, because of the affinity of the religion.

Question.—Does the World Council of Churches and National Christian Council take part in politics ?

Answer.—If I happen to be a pacifist I may not join either India or any other country in war.

My loyalty to God takes precedence over my loyalty to any other thing, including the nation, as I believe that the church is the body of Christ. Therefore my loyalty to the church as the body of Christ is greater, though I do not believe that such conflict is necessary.

Our Anglican church is affiliated to the church of India, Burma and Ceylon. Whatever help comes to this C. I. P. B. C. comes from Great Britain.

2. *Mr. Jacob.*—The Resolutions passed at the Bangkok Conference are published, but I do not claim to have read all of them. I subscribe to the idea expressed in the Bangkok World Missionary Council Conference reported on page 95 of "Christianity and Asian Revolution", in the sense that the Bible is relevant to the conditions that exist in this country, *i.e.*, in India and other countries of Asia. By Hindu nationalism I mean the movement that is contrary to the ideal of a secular State.

On the 24th September 1955.—The Lucknow Conference of December 1952 was organised by the East Asia Secretary of the World Council of Churches. It was a study conference in preparation for the second Assembly of the World Council which was held in Evanston in 1954.

The National Christian Council of India has no relation with the World Council but they work in association with the International Missionary Council. Only six churches in India are members of the World Council and of those six churches only five churches are members of the National Christian Council. The Church of India, Burma, Pakistan and Ceylon, the United Church of North India, the Church of South India, the Mar Thoma Syrian Church of Malabar, the Orthodox Syrian Church of Malabar and the Evangelical Lutheran Federation of India.

Hindu nationalism is not condemned because it is against the tenets of Christianity but it is due to social idealologies.

Question.—Is it not a fact that the conference held at Lucknow condemned Hindu nationalism and communism only on the basis that it was opposed to the tenets of the Christian religion?

Answer.—Hindu nationalism and communism were condemned because they run counter to the ideal of the secular State which in the judgment of the people who took part in the conference is in accordance with the tenets of the Christian religion.

Question.—Is it not a fact that Christianity teaches only those who believe Christianity are with God and the rest are not ?

Answer.—The opinions recorded at Lucknow conference are not the doctrines of the church.

Christians believe that salvation can be achieved only through Jesus Christ. They do not know any other method.

Question.—Was not this conference organised in order to find out means and methods to carry out intensive and extensive methods for conversion ?

Answer.—It was not a conference to make plans for evangelization.

Evangelism was one of the subjects at the Lucknow conference.

I also adhere to the opinion that loyalty to Christ is above loyalty to the State.

Question.—Does not your loyalty to church come in conflict with your loyalty to the nation ?

Answer.—No.

Question—Chairman.—We have claimed exemption from the operation of Madhya Pradesh Trust Act under section 36 (b) and as we are not a trust. Most of the Missions have applied for exemption from that Act because they are not trusts for the benefit of the general public.

I hand over this written statement bearing upon the questionnaire for the consideration of the Committee. This should be treated as a confidential document so long as the Mandamus procedure is pending.

(24-9-1955)

No. 7

Name.—Dr. J. S. Williams.

Caste.—Christian.

Occupation.—Arch Priest, Indian National Hindustani Church.

Address.—Bombay.

I am a Doctor of Divinity. I got this degree from the Indian Orthodox Church. Its headquarters are in Madras (South India). It is a registered body. I shall send a copy of the constitution of this body. Archbishop Rev. K. C. Pillay was the founder of the Indian Orthodox Church. There are 18 churches in South India and one church at Bombay with a congregation of 200.

One of the chief tenets of the church is Apostolic succession. Archbishop K. C. Pillay was consecrated Bishop by a synod of Bishops of the Orthodox Church. The church in India owes allegiance to the patriarch of the Greek Orthodox Church in Antioch. In the Bombay church the Anglican liturgy with consequential amendments, is used, as most of the members originally belonged to the Anglican church. The right of managership of the Church is still in dispute. Originally it was an Anglican church and the

property of the church vested in the Secretary of the State. I was a member of the Anglican church and so I and my congregation came into possession of that church. Later on we declared ourselves independent of the foreign church administrative system. The whole congregation without any dissident voice adopted the Orthodox faith. There is no foreign organisation which controls our church. The Indian organisation is known as All-India Federation of National Churches and all the independent churches in India are affiliated to this central body. None of the ecclesiastical dignitaries such as Bishops or Archbishops receive any salary. They all do honorary work. The building in Madras belongs to the Orthodox churches and is controlled by Rev. Dr. Pillay.

Those who are members of our churches claim to be National Christians ; they are excluded from and deprived of the membership of the established churches.

We hold the doctrine that Jesus Christ is the personal Saviour and the only Saviour of the world and that baptism is necessary for salvation. We have preachers but not paid ones. They have their independent means of livelihood.

There was rally of the National Christians held at Jabalpur on the 4th and 5th June 1955. I presided over this conference. I do not believe in proselytization but I believe in conversion which means real change of heart. A Nationalist Christian does not believe in the control, domination and authority from any foreign body. It is because the foreign domination destroys initiative in the first place and tends to denationalise them. I say that the Christians with few honourable exceptions in India are not nationalistic. The loyalty of the Indian Christian to a foreign church implies a loyalty to the State to which the church belongs.

The Anglican Missions which are working in India believe that the ruling sovereign of England is head of the Church that is wrong because Christ is the head of the church and not the ruling king. The Anglican Missions working here also believe that the English Sovereign is the Defender of the Faith of the church.

I use the word "ordinary" subject to correction. The Indians who become members of the American church are influenced by American culture. To a certain extent it will affect Indian Christians' loyalty to his country. To give an illustration if there is a war between America and India the Indian Christians who are under American church will not enthusiastically support Indian Nation. In the recent years I have noticed a trend in the attitude of Indian Christians in favour of Indian culture.

I presided over the rally of the Nationalist Christians held at Jabalpur on the 4th and 5th June 1955. The resolution No. 3 passed at the rally disapproves of the continuance of the denationalising foreign church administrative system in Free India and considers it baneful to the national interest of the people in India in general and the Christians in particular. I do not mind a foreign Missionary working in India on the invitation of the Indian Nationalist Church, but I disapprove of a foreign Missionary working here under the control of his foreign church administrative system whereby he imports into India his denominational system. The foreign church administrative system results in the denationalisation of Indian Christians.

About six foreign Missionaries had come at our invitation and helped in the work of the National Church. They preached and went away. All they said was that they had come to India to share their faith with the Indian Christians.

Some of the methods adopted by the foreign Missionaries are not spiritually sound. They offer economic advantages to the poor as well as to the needy. The people gather round them with the hope of being sent abroad for education and even for sight-seeing. It is an inducement. I would not like any educational institution being under the guidance and administration of any foreign Missionary, because no independent country in the world will entrust the education of children to any foreigner. I dislike proselytization in any form. I will not approve and do not approve of hospitals being used for this work. I have no personal knowledge of hospitals being used for proselytization.

Our movement has been opposed by the churches controlled by the foreign Missionaries. Opposition is mainly from church workers and other stooges of Missionaries. We are welcomed by non-Christians, both by Hindus and Muslims. Even in Jabalpur an Aryasamajist, Hindu Mahasabhaite, welcomed our attitude in this matter. They did not mind expression of my faith that Jesus Christ was the only Saviour. I have not converted any one in the sense of baptism, but I did preach Jesus Christ and it is possible that people got converted in their hearts. There is a genuine respect for Christ among the non-Christians. Even when our foreign friends visited Bombay, 2 from America and one from Canada, the reception was accorded to them by non-Christians and that was attended by Jains, Aryasamajists, Parsis and others and Ramkrishna Mission and the Sanatani Hindus. The audience mostly consisted of non-Christians and Hindus. Only if we are freed from the domination of the Alien Church Administration would Christians be welcome in India by all sections of people. I can give an instance of how non-Christians appreciate the Christians and their religion also. When there was a funeral of one Mr. Kale, a Hindu, a Kshatriya by caste at Sonapur, Bombay, there was performance of rituals by Hindus, and speeches were also delivered, and before cremation I was requested to address the people, as also to offer a Christian prayer; and I did so very willingly, and there was an atmosphere of friendship between non-Christians and Christians. This will always be so between Christians and non-Christians if the foreign control is withdrawn.

To Mr. Tiwari of Mungeli—

My birthplace is Muradabad. I was educated in a Hindu school at Sitapur and in a Christian college at Lucknow and Lucknow University as well as Bombay University. Perhaps my grandfather or great grandfather became Christian. They belonged to the Sikh Community. My father was in the service of an American Mission and when I was about 10 years old I came to understand things. After that my father did not continue in service. We are 3 or 4 brothers. Only 2 of us were learning in school. I was also reading in the High School. All my domestic expenses used to be incurred by my father. I used to work in the Methodist Church as a boy at Sitapur and Lucknow. I used to attend the St. Paul's Church in Bombay. I never visited Jabalpur before the rally in 1955. I do not know whether the name of P. D. Yadav is in my register. I was a guest of Shri E. Benjamin while I was at Jabalpur. There were 3 members in Shri Benjamin's house. There were two females and one male. As by correspondence I knew

Shri Benjamin I stayed as his guest. I know Rev. Bishop Pathak of Nagpur and also that Mr. Benjamin is a member of the C. M. S. Church at Jabalpur. I do not know if the church in Jabalpur is under any supervision of the Bishop. I do not know that Benjamin was ex-communicated from the church. I conducted the divine service in St. Luke's Church at Jabalpur. I do not know that Shri Benjamin had taken forcible possession of this church. All I can definitely remember is that Mr. S. D. Singh attended the rally in Bombay. There was no admission form circulated in any area on behalf of my church. I knew Shri Benjamin for 2 or 3 years through correspondence I personally saw him for the first time at Jabalpur in connection with the rally. Even though a person may be the member of the All-India Federation of the National Christians and president of the Committee he may be a member of the C. M. S. ; there is no objection.

Question.—The Missionaries work in India under their respective foreign denominations. Do you think that this is right or wrong ?

Answer.—It is not right.

The All-India Federation of Nationalist Christians in India is not a denominational institution.

Question.—Are you a Christian ?

Answer.—I am not prepared to answer this question.

Question.—Have you read the Bible ?

This question is disallowed.

Our Federation is an organisation of independent local churches. There is an independent church in Nagpur, but not yet affiliated. The name of the church is the Nagpur Independent Church. Shri Rajaram Sontake is the Minister of the Church. I do not know if he was a pastor of the 1840 church.

(Mr. Tiwari says that he was a pastor of 1840 church but was removed from this office).

The Federation has no doctrines of its own ; all that insists upon is that the church should be independent, nationalist, free of control of any outside church and that it should be Christian. Some of our members are foreigners and we have fellowship with foreign churches. We have received no monetary contribution from any foreign church. I do not get even a pie as a salary from my congregation. I did not get even a gift. I had invited 5 or 6 foreign friends to Bombay. I paid a few hundred rupees which were raised by contributions. In the first party there were 4 and in the second party there were 2. One was from Canada and 3 or 4 from U. S. A. There is a committee representing the All-India Federation. The president of that body is Shri R. S. Modak. He lives in America. He is the President of the Indian Federation. He is not paid by the Federation and he maintains his livelihood there.

Question.—The visitors who came to India were the members of the Federation.

Answer.—They were friends.

We do not want any foreign control even supranational. I am very positive that there should be no outside control in any form. Even in India our Bishop will not control the church, but only the Panchayats will. I preach every week in the open air. No non-Christian ever obstructed us. We distribute copies of Gospel and tracts written by ourselves or the tracts approved

by our panchayat. Schools should be controlled by local panchayats in consultation with the Education Department of Government. I got the degree of D. D. in 1955. I did not go to a foreign country through the Indian Orthodox Churches, although I had been to foreign countries. I went abroad for 2 or 3 months. I have ceased to be a teacher for 3 years. When I was a teacher my salary was about Rs. 500 per month. This Bombay Education Society was founded by Europeans. I served for 15 years. This society was founded mostly by Anglicans. I joined the Federation in 1952.

To the Chairman—

There are 80 lakhs of Christians in India and every Christian is an evangelist and therefore it is not necessary for any foreign Missionary to come to India for evangelization.

(26-9-1955)

No. 8

Name.—Shri R. P. Tekem.

Age.—31 years.

Occupation.—General Secretary, State Adiwasi Sewa Mandal, Dharampeth, Nagpur.

Address.—Dharampeth, Nagpur.

This Sewa Mandal was started in 1947, Shri Lalsham Shaha, M.L.A., is the President of the Mandal. There are seven members in the Mandal. We do welfare work among the Adiwasis and we attend to their grievances in education, employment, land and any harassment by Government officials. In Berar there are instances of Police officer having beaten the Adiwasis and harassed them in other ways (the urine of their wives was put in their mouth). This occurred nine months ago. I complained to Government and an enquiry was made. From 2nd September 1955, I toured Berar and I found that there are no complaints of harassment by the police. The Adiwasis are not Christians. Among the Adiwasis, even the Christian Adiwasis do not depart from their customs except in their worship. Christian Adiwasis, at the time of marriage, observe their old customs at home and then they go to the church for marriage. Among us there are no Sagotra marriages. That custom continues even among Adiwasi Christians.

Among us even if an Adiwasi goes to a Hindu temple, a mosque or a Church he does not become a Hindu, or Muslim or Christian. A Christian Adiwasi will marry a member of the Adiwasi community only. An Adiwasi will marry an Adiwasi, whether he is a Christian or not because they worship their own God.

There was an instance in Jashpur State. The girl was in Government High School. Her original name was Nilima, but in the school register her name was changed to Elsie. She discovered the change of name when the school certificate was given to her. It was Government High School, Jashpur-nagar. Her people for two generations were Christians. As she may be going to a Church she was considered to be a Christian, but in reality she continues to be an Adiwasi, because she was born in the Adiwasi community. The Adiwasis are neither Christians nor Hindus. In the Tribal Welfare Schools Ramayan is taught to Adiwasis and the Government is trying to convert them to Hinduism. This can be found out from the 1951 census. In

the census report there is a remark that the number of the Adiwasis is being reduced on account of their conversion either to Hinduism or Christianity. Adiwasis regard that they are neither Hindus nor Christians. Their customs are different from those of the Hindus or Christians. There are now no conversions from the Adiwasis. The methods used for conversion to Christianity are not objectionable. In my opinion there is no conversion unless an Adiwasi gives up his caste, *viz.*, the caste of a Gond. If he remains in his caste as a Gond, he will continue to be Gond even though he may embrace Christianity or Hinduism. We are not Hindus because we eat pork and beef.

I object to the teaching of Ramayan and Mahabharata, if the Government wants to give the knowledge of Ramayan then let it give the knowledge of all religions, *i.e.*, Hindu, Christian and Muslim.

To Mr. A. B. Shinde of Jabalpur—

If an Adiwasi becomes a Christian, Government withdraw the concession; but if he becomes a Hindu the privileges are not discontinued. When the Christian Missionary tries to help any Harijan he is doing it in the same way as a Hindu or a Muslim does.

No. 9

Name.—Shri Gangaprasad Nandkishore Tiwari.

Caste.—Christian.

Age.—26 years.

Address.—Mungeli, Madhya Pradesh.

I belong to the Church of Christ and that is the only one Church in the whole world. I was baptised by a priest who belongs to the Church of Christ at Katni. The Church itself is known as Church of Christ. I was converted in January 1952. I go to churches of any denomination and I preach the Gospel of Christ. Besides this, I am a journalist and publish the paper named "Sawadhan". I conduct a paper called "Sawadhan" in Hindi. The proprietor of the press is Shri L. M. Patale. There are 500 subscribers. There is a fund consisting of the subscription of the paper and some private offerings. I get my pay from this fund. There is no definite salary. I draw the amount as I require.

I was not offered any secular inducement such as a high Government post or marriage, but the only inducement that appealed to me was that I was admitted into the Kingdom of God and that I would attain peace of mind and become a son of God and I would be delivered from sin. This I believed and I became a Christian.

While I was a Hindu I used to go to temples and I asked the priests pointing towards the idol whether there was God there. They said that they were only earning their living. Then I went to one Pandit who said that I should go to temple and find God there. Then I went to Bombay and got employment in a film company. I was a cine-story writer and an artist, *i.e.*, an actor. For writing the story I had to study the sacred books of the Hindus, Muslims and Christians. I knew Bhagwad geeta as I was Brahmin. But I did not know Islam, so I went to a Moulvi and he gave me some idea of Islam. Then I began to study the Bible. In the course of study I was interested in St. John's Gospel. The great difference which I found between the Christian and Hindu religions was in the basic idea that God himself goes in search of

sinner through Christ, whereas in Hinduism man has to seek God and he does it through digging wells, building Dharmashala and going on pilgrimages and distributing charity, alms, etc., I went also to some Missionaries. They were indifferent towards me, under the impression that I was in need of monetary help. At Allahabad I met Rev. Pal Das, Secretary, Tract and Books Society. I asked for baptism and he said that I should stay there for 15 days so that my sincerity would be tested. Then I went to Cawnpur, Lucknow, Jhansi, Itarsi, Bhopal and ultimately Katni. Here I met brother Paras Masih who was pastor in charge of the Church of Christ. Here again I asked for baptism. His answer was that I should stay for a week after which I would be baptised. After this I was baptised.

When I went to Mungeli, my native place, I was much harassed by my friends and acquaintances. I was editing the newspaper "Sawadhan". At that time it was a political paper. One Babulal Kesharwani filed a criminal case against me stating that I was not the editor of Sawadhan. The complaint was dismissed in the court of Shri G. B. Singh. I have not accepted service under any Mission in India. I joined the theological seminary at Janjgir. With the help of some friends I began publication of the "Sawadhan". It was stopped due to financial stringency. I was invited to preach in many churches in Madhya Pradesh, United Provinces, Vindya Pradesh and Bombay and South India, *i.e.*, Deccan. Now with the help of friends I am able to keep the "Sawadhan" paper going from last year. The Hindus used to regard satnamis, and others as untouchables, their shadow also was avoided by them. That was the state of things I found when I was a Hindu. In my own house there were 12-13 satnamis as servants, but they were treated as animals. They were not even allowed entry into temples. Among the Hindus the vast majority, *i.e.*, 99 per cent of people disapproved of a man embracing any religion out of conviction and they always try to disgrace him and put all difficulties in his way.

I go to my house out of love for my people but I am treated in a different way. Conversion to Christianity has in no way changed my loyalty to India and culture. In fact I began to love those whom I had offended before.

I am acquainted with many of the foreign Missionaries in Madhya Pradesh and I have lived with them and I never found that they tried to influence the mind of Christians against their own State or alienating them from the loyalty to their country. I never stayed with any Roman Catholic Missionary. Last year I visited Munendragarh and I preached and distributed copies of tracts and gave my testimony. Some people there were so offended that they tried to catch me alone to do violence. I reported the matter to a police officer at Manendragarh and he told me that there was a certain Goonda involved in the affair and criminal case was pending against him. The police officer assured me that no harm will be done to me. I went to Chirimiri to preach in the church. But there I was shadowed by the police as I told them that I had gone there not only to preach but to baptise. Two constables of the L. I. B. objected to my activities there and they brought me back to the station.

While I was preaching at Itarsi in the open air there was an attack, on me and my friend, made by the partisans of Hindu Mahasabha or Arya Sabha. There were two or three Municipal members who forced me to get out of the place where I was preaching. The other gentleman with me was Rev. A. Aslum and Andrias from Jhansi and some Bible students from Allahabad.

There was also propaganda conducted in the Newspaper "Jai Hind" and also "Yug Dharma" Nagpur, against me. Some eight or ten people who had been recently converted to Christianity complained to me that they were called by the police and threatened as to why they had embraced Christianity. In Takhatpur the tahsildar and some members of the Gram Panchayat Committee brought pressure to bear upon me to get reconverted to Hinduism. After Anjordanas gave his statement before the Committee at Bilaspur he said to me, on my enquiry, that he had not been prepared to give evidence but at the instance of Mr. Varma he came forward and gave it. At Bilaspur I along with some Christian friends including women preached on 13th April 1955. There was no obstruction to the traffic as stated by Shri Chitale, but in the meantime R. S. S. men turned up and they wanted to discuss with me. Government ought to take steps to prevent people from interfering in preaching. When the appointment of the Committee, as originally constituted, was announced there was a general feeling that Christian preaching was being prohibited. The police also prevented us from preaching at Ganjipura saying that the Government have appointed the Committee.

It is my definite and firm opinion that money should be received from foreign countries for any purpose which is going to benefit the Indians and Government. As a result of an accident I was taken to the Medical College Hospital on the 12th March 1952. That accident was deliberately caused as I happened to be a Christian. I was shown as Brahmin in the hospital. I corrected it as Christian. When Dr. Balkrishna came he asked me the reasons for correcting it. Then I was sent to the Mental Hospital and I was there for ten days. Then Dr. Dube certified that I was quite alright. I interpret this as a pressure or harassment.

To Mr. S. K. Deshpande, Pleader—

(Note.—Mr. Deshpande congratulated Shri Tiwari in that he considers himself still to be a Hindu and a patriot, even though he believes in Christ.) There is nothing like Hindu religion. There is Hindu culture. I read Gita and Puran. I read Ved commentary. My Ishta Deveta is Parameshwar and there is only one God. The Hindus say that they tolerate worship of any God but then in practice they do not observe it. I have no faith in the Cross as a symbol of anything, such as reality, truth, etc., The Cross stands for man's endeavour to rise to divine life by sacrifice. A Cross whether of wood or stone or metal, has no value unless its reality is reflected in the mind. I do not regard the Cross as idolatry because I do not respect the Cross, as it is represented. I am not conversant with any of the beliefs of the Roman Catholics. It is my belief and I preach that salvation can be had only through Jesus Christ. There is nobody in the world besides him whose name is given by God. This is according to the Bible. Nobody opposed me saying that there can be salvation through other sources. Before conversion I was committing thefts from my house and used to spend money in vices.

(The Chairman brought to the notice of Mr. Tiwari a letter written by his father, dated the 20th July 1954, in which he complained that his only son Mr. Tiwari was induced to become Christian by the Mungeli Mission in the hope of being married and sent to America.)

I came across Miss Chobe at the Railway Station, Bilaspur. It was Miss Chobe who gave a copy of the Bible and I read it. What my father says in the application is absolutely false. He wrote that letter at the instance of Vishwanath Gupta. "Jai Hind" paper belonged to a Trust in which Seth Govinddas was a member.

No. 10

Name.—A. Shriniwas Rao.

Age.—47.

Occupation.—Advocate.

Address.—Nagpur.

Conversion affects the solidarity of the nation and national existence is undermined.

I give instances, Eastern Bengal and Pakistan have come into existence as a result of conversion. Jharkhand is a Christian movement, so also I am afraid there will be a demand for a separate State in Travancore-Cochin. The safeguards that I suggest—

1. That no minors should be allowed to be converted and attempt to convert a minor should be prohibited by legislation. Even if the father happens to be a Christian the minors should never be allowed to be converted, from one religion to another—

"Conversions should be registered on the lines of section 14 of the Central Provinces and Berar Public Safety Act, 1947 (Act No. 38 of 1947)".

In the Managing Committees of mission schools, hospitals and hostels there should be non-Christian members with one nominee of the Government. There should be at least a nominee of the Government and there should be no religious teachings in schools. That may be given in colleges. Ramayan and Mahabharat are not religious books, but they are useful for giving moral training.

I cite the instance of Kashmir. The influx of foreign Missionary personnel and money should be stopped except on Government level. This restriction should be put through Government.

To Mr. A. B. Shinde, Advocate of Jabalpur—

I am a witness on behalf of the Hindu Mahasabha. Mahabharat is a historical book, and Ramayan consists of high ideals depicted in it. Ram is believed to be God by the Hindus. Ramayan is a poetic history of Ram. I do not know any historical developments in Buddhism and Jainism. By pre-historic I mean before Christ. I would not recommend Bhagwat Geeta to be taught in schools, because religion cannot be taught in school. I do not know any Jain institution which is exclusively Jain. If the constitution gives liberty to minority to have their own institutions then it should be amended if there are no safeguards in the constitution. I am not against the import of milk-powder to India. The opinions I have stated represent the views of the Nagar Mahasabha, which I represent. I hold that conversion affects the loyalty of the people, i. e., from Hinduism to Christianity and Islam and *vice versa*. It is because the Muslims and Christians do not regard India as their holy land that their loyalty to the land is not to be depended on. English people's holy land is Jerusalem.

(27-9-1955)

No. 11

Name.—Shri Donald G. Groom.*Occupation.*—Warden, Friends Rural Centre.*Address.*—Rasulia (Hoshangabad).*Age.*—40.*Caste.*—Christian.

I consider myself as Missionary but I may not be accepted as a Missionary in the normal use of the term. My work at Rasulia is such that it would not normally be classified as Missionary work.

I came to India in 1940 as a member of the Society of Friends. I had previously been working in France and Spain carrying out relief work. When I came to Rasulia and came to identify myself with the village people I discovered that the greatest contribution I should make was more completely to identify myself with the village people because the need for general improvement in conditions in life of the people was something in which I could make a contribution. My concern for service in India which developed in England came to take the shape of the desire to share my life with village people as, completely as possible. This led to work at Rasulia centre ; to building up of a programme of work in the field of education, health, agriculture, cooperative, etc. All of the villagers are non-Christians. The idea of conversion to Christianity is foreign to the whole conception of sharing the life of the people. I became quickly a student rather than a teacher to learn the people's mind in which I live. In the Hoshangabad town and Itarsi town there are Christians but in villages the people are non-Christians. In the centre there are some Christians. We have no preaching programme.

Our idea is not to build up a Church. The friends came to India and Hoshangabad for relief work about 60 years ago. Since 1935 Rasulia has become a centre of rural uplift work where both the English and the Indians work together. We feel it was a call to us to bring people of various religions together and nationalities too and make them cooperate with each other and come to deeper understanding. The depth of fellowship is much deeper now than it would be if we were to give the impression that we have mind to convert the people. Spiritually also we come to closer understanding of each other. A Hindu would show his Bhagwat Gesta to explain to us the idea of forgiveness and *vice versa*. If there is a conversion of a Christian or a Hindu it would be from a deep sense of call or conviction and it can take place either way. My experience is that on either side there is a desire to understand each other, but not to convert which would lead to a conflict among us which is not tolerated by us. My position on this matter is not shared by all friends but has been accepted by many friends officially and personally. I believe this is true to the basic principle of quaker faith. There are friends in India who engage in evangelistic work, because of differences of conviction in the society of friends in America. They do not approve of the service programme of other friends. The friends operated a Mission hospital of 100 beds in Itarsi. It became impossible to provide adequate financial support for such an important hospital and arrangement was made by which friends, the Local Government, the

Municipality combined to administer the hospital for the past two years. It has been used by the Community Project and Friends continued to give financial support. Our friends felt that such a hospital could be run efficiently from 7,000 miles away and finance adequately for the needs of the area. While the hospital was administered by the friends the whole staff was Christian and during the five years of the transitional period by community project the same staff remains. Now the Medical Superintendent has to retire under the rule and a non-Christian Medical Superintendent is brought. It was the basic principle of friends that there should be no proselytization carried on in hospital and I have never heard. The nurses had private prayers. We wanted to get non-Christian nurses to be trained in our institution but it was difficult to get them in the circumstances mentioned. I have no specific information about allegations of Mission hospitals being used as means of conversion. I do not approve of humanitarian service being used for conversion. It is the presence of the medical man which has religious conviction which will influence the service and the treatment at the hospital, but criticism has been levelled against both Christian and non-Christian doctors. The religious question is irrelevant. The spiritual nature of a medical man certainly influences the efficiency of treatment. I do not believe in any organised society for preaching to the patients in the hospitals or in the wards.

Our work here is financed by English and American Government and public there for social service projects.

We have a basic school at Rasulia. All the teachers are Hindus. Religious instruction is imparted in this way that the birth day of Ram, Krishna, Moham-mad, Christ Jesus and their teachings conveyed to the pupil so that they may understand the principles of religion.

We are carrying on other activities such as relief centres, adult education, agriculture, dairying, health programme through Kasturba health centres.

An aboriginal who remains in the village and goes on getting training remains in the village environment; whereas the Christian aboriginal enters into environment in which his life in the village becomes estranged. This is an unfortunate thing which happens, because of the mental and environmental change taking place.

As a Christian I do not think that to ensure world peace the whole world should be Christianised but I think that greater hope for world peace if people following different religions understand each other better.

Conversion is a thing which no body can induce by talk, because it is an inspiration received from God and it does not involve his becoming a member of the Church on the other hand proselytisation means that one man feels that his faith is superior to other man's faith and he should share his belief and he becomes a member of a Church. The inevitable end of proselytisation is that he becomes member of the Church whether he be a Muslim, Christian or Hindu. This may be due to human weakness. We friends do not baptise at all. During history many have attempted to deny us as Christians.

To Mr. A. B. Shinde—

The Mid India yearly meeting of the Society Friends was and is represented by the Mid India Representative Council. Many years ago I was asked to attend the meeting of the National Christian Council as a representative of the Friends Society Council.

A church is an assembly of people with certain identity of faith and conviction. I am a Christian but do not accept any dogma. I believe in many of the teachings of Bible. Some of the teachings of the Bible which I do not believe. The World Council of Churches do not accept the Friends as full members. But our representatives do attend the world conference and they did attend the Evanston conference. We have representatives in the United Nations also. I believe that the Bible has a special message to me. (Asked if he did not feel the urge to share the message of the Bible with the people.) The witness said, that he would speak to the needs of the people and if he had a special message he would give it in a language that would be understood by the people. I have never come across any occasion on which I felt it necessary to bring in the extraneous message of the Old Testament or the New Testament to meet the needs of the people, but I have shared the message of the Bible as it came to me through spirit in terms that the people could understand. I have had several people coming to me asking for the message of the Bible and for conversion but I always found that there were extraneous motives behind the request. I had no case of any one coming to me desiring conversion as a direct result of my service. But colleagues of mine have asked for better enlightenment regarding my faith because of my association with them. The scheduled caste and scheduled tribes people responded more to our work than other caste people. The out-caste feel the need of our service so that he may have an opportunity to advance but our service is meant for all. There was no other Hindu or Muslim or Government working agency working when we began our work. The centre was started in 1935. My centre operates 20 villages and I never found any particular body carrying on this work. A representative of the friends came to India to enquire into the possibilities of any mission or other group taking over the hospital without success. It was at the instance of our group. I differ from other Missionaries as my religious beliefs are generally unacceptable and my approach to village work is different. When an aboriginal becomes a Christian he is estranged from his community because he enters into different pattern of life which I regard as unfortunate. An aboriginal has a culture of his own, a pattern of life and it is unfortunate that he should abandon that pattern of life as a result of conversion.

To Mr. S. K. Deshpande—

If after becoming a Christian, one were to live and share along with his brethren, he would not be shunned by the society because he had become a Christian but it is he who becomes Christian unfortunately feels that he can not mix up with that society and, therefore, he becomes estranged from the society.

Question.—You had said that it was very unfortunate that an aboriginal when he becomes a Christian begins to think that his history is the history of the English after conversion.

Answer.—I do not think that this is general.

To Mr. A. B. Shinde—

By history I mean sense of identity with the Missionary, his life and history, but I do not think that his loyalty is changed.

(Note. — Shri Groom says he would file a written statement.

Dated the 27th September 1955.

Written Statement

Name—Donald G. Groom.

Address—Friends' Rural Centre, Rasulia, Hoshangabad, M. P.

I am convinced, as a result of 15 years' experience in India, that there is a place for Western people living and serving in India as Christians. I personally dislike to use a label because labels cause confusion. It is not clear what a "Christian" is, because those who are supposed to speak with authority as Christians differ in their interpretation of its meaning. Even so, there is no objection to a Western person, as a Christian, living in India and witnessing to his or her faith. The difficulty arises where an attempt is made to draw others from their faiths and persuade them to adopt the Christian faith, and when means are used to achieve this which are unrelated to the spiritual purpose which a change of faith necessarily involves. I don't think anyone will deny the possibility and the rightness in some circumstances of conversion. A faith, if held strongly, has to be expressed outwardly either in words or in action, and when a faith is so expressed some will inevitably be influenced and wish to adopt that faith. This should not necessarily divorce a person from his culture or heretage, but it often does because the conversion is usually followed by some outward rite of acceptance of new associations and allegiances demanded by the group to which the convert is drawn. This is an expression of the weakness of the human vehicle by which religion is brought to bear on the lives of men and women.

Personally, I have never been interested in converting another in the sense of trying to draw him into my set of ideas, beliefs and associations. There are certain principles of life which I often find it necessary to witness to because I believe that they are fundamental to human growth, but in such witness I find that I am one with people of all faiths, and with people without religious sectarian convictions. The world would be at a great loss if people of sincere conviction ceased to witness to those convictions by word and deed, but such witness brings all sincere people into one spiritual fellowship which cuts right through sectarian barriers. Any action which stems from the idea that this truth is ours and any who wish to share in it must join our society, is a hindrance to true development as all possessiveness is.

The question of loyalty is an important one. I believe that a strongly held religious faith does temper one's sense of loyalty, because there grows within the heart of men a sense of loyalty to principles which have their source in God's Truth rather than in the conceptions of men and States. Such a loyalty should be considered a national asset because it brings into affairs of nations concepts which alone can lead them into paths of peace and well-being. The danger lies in an acceptance of a religious faith which has extra-national loyalties by people who cannot reach a full understanding of the higher spiritual loyalties and are liable to be non-contributive or even harmful to national aspirations. A religion preached by Western people, the outward signs and historical associations of which, are also non-Indian, can have an influence on an unenlightened person which may lead him to have anti-national thoughts.

In the Friends' Rural Centre, Rasulia, of which I have been the Director for twelve years, there has been a conscious attempt to bring into a fellowship of service people of different religions and nationalities. The Christian and

the Hindu, caste and outcaste, have worked and lived together and have grown spiritually together. Because of the complete absence of desire to change a persons religious affiliation, there has been a greater desire to understand one another and the deeper aspects of ones life. Four-fifths of our staff are non-Christians but that is immaterial because our objective is to carry out a concern for the welfare of the village people and not to classify people under their religious affiliations.

I feel that no one from the West who lives a normal Christian life there, would deny that the spirit of our work is anything but Christian. I hope that a Muslim and a Hindu would feel that the spirit of the work is according to the best Muslim and Hindu traditions. I feel sure that within such a setting a Westerner finds a very warm welcome from India and he is not expected to be anything but the best that he is capable of being and do anything for which he has not a genuine calling.

The spirit of antagonism and suspicion between people of different religions is very harmful. It is not a climate in which the followers of any religion can make a positive and true contribution. All should try to remove this antagonism and suspicion, that the contribution of each can be truly assessed and brought into the channels of Indian life. Conversion or re-conversion under any sort of *pressure* is unspiritual and counter to the best of the culture of this great country.

(18-10-1955)

No. 12

Name—Shri Y. Surender Paul.

Father's name—R. Paul.

Caste—Christian.

Age—45.

Occupation—Serving in the Mid India Christian Council, Social Education Organiser for Madhya Pradesh.

Address—Gass Memorial Centre, Raipur.

I was an active member of the Congress in Madhya Bharat for 10 years and I am still in the Congress. In last November I was at Shirki about 4 miles from Basana and I found the relations between Christians and non-Christians were strained. The Hindus of the village boycotted the Christians and some of them (Christians) were not allowed to purchase things from Hindu shops in the village. The Christians belong to the Mennonite Church. Last November some one came from Delhi and he said that he was deputed from Delhi and the people might have misunderstood him as may have been sent from Government. He began to say that Christians insult our Gods and religion. Some Hindus approached the Christians for subscription to the Ganesh festival and the tension arose because the Christians declined to subscribe as it was not a Christian festival. They said that whenever they had their Christian festival they do not go to other people asking for money. I have personal knowledge of this incident. I heard reports from Sagar district about the harassment of the Christians by the Hindus. The trouble in Shirki was reported to the police but it appears that no action has been taken.

As regards the methods used for conversion we have to leave whatever might have been done by Missionaries before 1947. Since Independence the attitude of them has changed not in all but in most cases. The bulk of the amount which is received from Home Board is used for the maintenance of the hospitals and schools and a little fraction is being devoted to evangelistic work. By this I mean that the money goes to the churches where they have to support pastors whose business is like priest, purohits who look after the Christian community. Some money goes to the preachers. I cannot say whether in comparison with the past state of affairs it is more or less. The salary of a preacher varies according to his educational qualification. If a man is B.A., B.T., his salary may vary from Rs. 100 to Rs. 150 per month. In some churches there is a rule that nobody can be a pracharak and pastor unless he is educated in theology. Conversion to Christianity in no way affects the loyalty of a person. I was a Christian and I had joined the Independence movement in 1946 which was going on in the State. I was running a hotel in Biora in Rajgarh district in Madhya Bharat and a provision store and a soda water factory and in my absence two employees of the political department removed all the articles in my shop and I suffered a loss of Rs. 24,000. Provincial Congress Committee appointed a Committee on the direction of the All-India Congress Committee and they declared it to be a political case. This occurred in 1946. The Diwan of the State asked the Patel to remove crops from my 25 Bighas of land and took possession of the land. I have filed a suit in Biora tahsil court which is still pending. Last year, Government delivered the land to me but I was deprived of the land by the Patel. Hence I had to file the suit. I cannot say that it was due to my being a sufferer or Christian. What I say is that the Christians may put up with all these hardships but will remain loyal to our State and our Government. I cannot give the name regarding harassment of Christians by some officials in Sagar. It was a stray talk when I gathered this information. In 1950 the Government of India invited an American psychologist Mr. Mc. Fee through UNESCO to know the reason of tension between Hindus, Muslims and Refugees. He published his report in the book "In the Minds of Men". In my opinion the present tension between Hindus and Christians ought to be made a subject of psychological study. This I think is the best way to deal with the problem.

To Mr. Munje, Advocate—

(Mr. Munje represents R. S. S. and Hindu community in general.)

Question.—Was not the tension between Hindus and Mohamedans solved by partition ?

Answer.—There is no comparison between that tension and present tension.

Question.—Any reason to say for not such comparison.

Answer.—The reason is that the Muslims demanded the partition of the country and the Christians surrendered the right even in separation.

The Muslims began to demand a separate State under the instigation of Britishers. Because in some parts of India there may be a strong Christian minority you cannot assume that Christians will demand a separate State. There may be a few Christians who may have any political demand but they do not do it being Christian party but as a political party. According to me this tension between Hindus and Christians will not be solved by partition because we know the conditions in Pakistan.

Even if the Christians will be in majority they will not demand a separate State.

I do not think that even ignorant Christians if backed by foreign Missionaries will demand a separate State. I will condemn Nagas, whether Christians or non-Christians, if they want an independent State for themselves.

The 27th September 1955.

No. 13

Name—Shri Dayashankar Bailey.

Father's name—Ganpat Bailey.

Caste—Hindu.

Age—64 years.

Occupation—Accountant in Ramgarh Electric Supply Company, Main Road, Ranchi.

Address—Ranchi.

I came in contact with Missionaries that a Padri, viz., Robert McClay, used to come to my house. He belonged to A. G. Mission. I gave him a book entitled "Manav Dharma" and in return he gave me a copy of Bible and one book entitled "Nishkalank Avatar". I put him some questions regarding the Bible but he never cared to answer the question.

(He is discharged.)

No. 14

Name—Mr. M. S. Tajwarthy.

Caste—Muslim.

Age—35.

Occupation—Pleader.

Address—Naya Para, Raipur.

I knew the late Rev. Gass who died in 1944. I am closely associated with the Gass Memorial Centre as Secretary of the Sports Activities. Their activities cover adult education, vocational education for children, ladies club, literary society and sports. Anyone, Christian or non-Christian, is entitled to become a member of any of these branches. The subscription is Rs. 9 per year for all these activities. The member is entitled to take part in any of the various activities. The money for the maintenance of these institutions comes from abroad. The building also was constructed with the aid of abroad, i.e., American Evangelical Mission. There was no recreation centre provided for middle class people until this centre was started. I have been a member since 1944 but I was never asked to embrace Christianity. There is a hall in which the Christians go for prayer in the evening for 5 minutes. Even the Christians are not asked to go there for prayer. I know Dr. Seyboldt at Raipur as I come in contact often. He is a learned man. He is the head of the Mission which owns these Gass Memorial activities and also Tilda hospital. The Mission conducts hospitals and schools and social activities. There should be no objection to the entry of foreign missionaries into India as there should be some from our side going abroad. The money coming from abroad should be regulated by

Government. The motive of those who send money to India must be for humanitarian work. This much I can guess. We also distribute milk to children irrespective of religion. I myself am distributing milk to the Muslims of my locality. Mahant Laxminarayandas is the President of the Relief Supplying Co., which distributes milk also.

To Mr. Deshpande.—Mr. Tajwarthy objects to the cross-examination and I am not a witness for any party.

Chairman.—In order to obviate the objection that the statement is one-sided we have adopted the practice of letting any one to put questions. Whether the Gass Memorial centre has some evangelistic activities I do not know.

I agree that no self-respecting persons should like to have any charity from others.

(28-9-1955)

No. 15

Name -- Shri R. N. K. Biswas.

Age 60.

Caste -- Christian.

Occupation -- Farmer.

Address -- Village Maradeo, P. O. Dhamtari, district Raipur.

I am an independent farmer from 1928. I have been born and brought up in the district of Hoshangabad amongst the Quakers. In 1919 I went as delegate to the Peace Conference in London representing the Indian Quakers. I know the witness Mr. Donald Groom very well. Mr. Donald Groom is supported by the British Friends Service Council. As far as I know they have church one at Sohagpur, one at Hoshangabad, one at Itarsi, village Makodia, and Banapura. These are the churches of the Quakers. They are called Meeting Places. They have the silent form of service and they do not have paid evangelist. The Church there is self-supporting and Mr. Groom is supported by the Friends Council. There are two sections amongst the Quakers. One is called fundamentalist and the other section is called modernist. The latter is called the younger group. The younger group does not believe in the Bible as a whole but in some parts of it. They call themselves Christians.

Question.—Is a man Christian if he does not believe in the Old Testament and New Testament?

Answer.—There must be unity in fundamentals though liberty in accidentals but charity in all things.

Question.—Are the Quakers Christians?

Answer. Quakers are Christians. They are members of the Mid-India Representative Council. They are like Vedantis and Sufis. The Quakers are pacifists.

I am not a Quaker now. Officially I am not a Quaker but at heart I am still a Quaker. In that part of it I am a pacifist.

In my area there is no harassment of Christians on religious grounds. The little harassment that there is, is on political grounds, by the Mahasabhaites and the R. S. S. because the Christians vote for the Congress and not for the other parties. I do not agree with Mr. Groom that a man by becoming a Christian becomes estranged from the community. My loyalty is double to our nation though I am a Christian. My loyalty to the Government means

my loyalty to the country and State, and my foreign visit has made me doubly patriotic. The employees of the Mission are in fact more patriotic and loyal to the State. I am treasurer of the Manku Ghat Mela which is the gathering of Christians. This Mela is an Association entirely managed by churches. Indian Christians assumed foreign names for getting railway service. The change of name has nothing to do with religion. Foreign names were assumed also to conceal their scheduled caste.

When a man becomes Christian he is not estranged from the family but on the contrary he is excommunicated from his family.

Broadly, I am in favour of inter-marriages in Hindus and Christians and *vice-versa*.

No. 16

Name—Dr. L. Jiwanmall.

Caste—Christian, U.C.N.I.

Age—53.

Occupation—Private Practitioner.

Address—Bhatapara.

Throughout my life I had relations with foreign Missionaries as a student in their Mission High School and Mission College, Lahore, and as a doctor for 14 years in the Mission Hospital and now I am doing private practice for the last 8 years. The motive of the medical service is just pure humanitarian service. It is the qualification of the Christian to be a Medical Missionary. Our Lord put more force on healing. By healing I mean physical healing. The works talk more than the words. Hospitals are not intended to be used as means of evangelisation. I am the Honorary Secretary of the Hospitals of American Evangelical Mission. They are now managed by the Board created in India. The hospitals are at Tilda, at Baitalpur, Prakashpur, Orissa and Hariar (Orissa). I have worked in Tilda hospital as Medical Superintendent for 14 years. There is a separate hospital for leper which is carried on by the Mission to lepers. I have never heard of any case regarding physical, mental and economic force being used for conversion. Missionaries never give loans. The ideal of the Missionaries is that one good Christian is much better than a thousand Christians in name. We want genuine believers in Christianity and not nominal people. We want quality and not quantity. Indian Christians do not want to form any political party. They had once an association but it has collapsed. The setting of target as to numbers in the matter of conversion does not mean departure from quality to quantity.

The Chairman brings to the notice the passage in an address given by Dr. McLiash at the F. R. M. S. Conference in June 1948 relating to India. He said as follows :—

“Recently our Indian leaders have seen the vision of an evangelised India and have issued a call to evangelise in the next 10 years these 600,000 villages in India. The material resources are there, etc.”

My interpretation is that we have to carry the message of Christ to these villages. That is the meaning of evangelisation.

The target is only to make the Christians active. The word evangelisation also means evangelising the Christians.

By evangelisation we only mean that we bring the good news or the message of Christ to non-Christians. Conversion is not the idea and a Christian, who does not do it, is not a Christian.

We only want to communicate our Christian experience to others and leave it to them to accept it or not.

There is peace everywhere but there is a great deal of propaganda in press against the Missionaries and the Christian community. There are two reasons. One is that aggressive evangelistic work of the Arya Samajist and the other is the political interest of the MahaSabha and the R. S. S. Jharkhand movement is not a Christian movement because it includes also non-Christians. It is not even a predominantly Christian movement. Up till now I have not gathered it from all sorts of papers that Jharkhand movement has anything to do with Christians. It is only recently during the investigation of this Committee that it has been alleged that the Christians are behind it. I never knew that Mr. Jaipalsingh was a Christian. It is only now that I know that he is on the Jharkhand ticket in the Centre. Conversion to Christianity has nothing to do with loyalty, *e.g.*, I am still a member of the Congress. Vishrampur started as a Christian and has ever remained a Christian village. The land was bought in 1868 by the Mission in open auction and a Missionary built his bungalow on the land. The evidence given by Mahant Vaishnaodas at Raipur that Vishrampur was a Satnami village is entirely false.

In Tilda hospital there is no regular preaching done in it but there is a church outside the hospital compound to which anybody can go for prayers. The allegations made in this respect are false.

I am not against the inter-communal and inter-religious marriages, if it is reciprocated.

By evangelism I mean carrying away the message of the Christ to the world. I used the word evangelistic in respect of Arya Samaj only in the figurative.

Question.—What do you think of the hymn which was sung at the chapel of the hospital at Vellore.

“On Christ is solid rock I stand”

“All other ground is shifting sand”.

Question.—What right has the Christian to say all other ground is shifting sand?

Answer.—They are singing a hymn in the Christian worship and they have every right to sing that hymn that only shows the trend of their Bhakti.

I am of opinion that hospitals should not be used as means of propagation, because the life of the Christian doctor is a very potent Christian. I am not in favour of Bible being taught in schools. I am not in favour of hospitals being used for proselytising purposes.

Chairman reads out from the reports of the Nazarene Church, 1954, page 20, “Evangelism is our cause, we make no..... Jesus has called us to preach the Gospel to every creature.....” How do you explain it?

Answer.—This statement is absolutely right. That is our right to preach by all means to every living being the message of the Christ. It may be only just by silent example of our lives and this right we inherit from our Constitution. I admit that Bible women go to the patient's attendants, *i.e.*, relatives

and friends attending on the patient, who are generally non-Christians. In the wards the preaching is not allowed. Personally I do not approve of even what I have said above.

Question.—Do you approve of this “In our hospital we have a splendid Bible woman in Sarjabai Yengad who daily gives her witness from room to room also Sampat Shinde who is wonderful testimony works with the men who come there.”

Answer.—I do not approve hospitals being used like this. Such a practice does not prevail in our Mission hospital, and other hospital I know.

I file a written statement and a letter from Dr. Rev. Seybolt.

No. 17

Name—Rev. Gurbachansingh.

Age—43 years.

Occupation—United Church of North India; Superintendent, Gass Memorial Centre, Raipur.

Address—Secretary, Mid-India Christian Council, Raipur; Member, Executive Committee, National Christian Council of India.

I am working in the Gass Memorial Centre as Superintendent. This institution has been started and is being sponsored by the American Evangelical Mission. This Mission has many other activities besides the Gass Memorial such as it runs four hospitals, a leper home, some dispensaries, high school, four middle schools and it also co-operates in Allahabad Agricultural Institute, Vellore Christian Medical College, Ludhiana Christian Medical College, Pendra Road Sanitorium, Agricultural Projects and other activities of social and humanitarian nature. Until the year 1954 it also conducted in co-operation with the Indian Church evangelistic programme. We have centres at Baitalpur, Mahasamund and Baloda Bazar and Raipur, Tilda, Vishrampur, Bhatapara, Raigarh. There are seven married Missionaries, five unmarried, one married Missionary is on furlough and two unmarried on furlough. Artpolio is no more a Missionary, as he has left before three years. Mr. Bowl is an old Missionary and he came much early as in 1946. No Missionaries in the American Evangelical Mission are such persons as had been to China. Even my name is misspelt and initials given there are not mine. The facts recorded in this directory are normally three to four years behind the date of printing and at times some of them may be out of corrections. The Mission's headquarters are at Raipur. It sends reports to its Home Board. The Home Board has its headquarters in Philadelphia, Pensilvania. I make reports to my governing body about my work and not to the Mission directly. The governing body can send the report to the Mission. Mission had at one time owned the village Vishrampur which was originally established by the Pioneer Missionary of the Mission but now the Mission does not own more than two acres of land. The last six acres were given to Bhudan. Mission has some motor vehicles for its different institutions. “Massih Awaj” and “Prakash” are edited by me. “Massih Awaj” is the organ of the church.

Question.—You, perhaps, remember that Shri Bajirao, M.L.A., had produced a copy of Satyanam Panth and he was unable to show from this book that Guru Ghassidas was a Christian and a disciple of Christ. The words which occur at page 6 of this pamphlet are these “Issi Satyanamka Prachar Sunau jiske Vareme abhi suna hu”. The passages were read out from page 5 to page 6, and part of page 7 was read.

Answer.—There is no reference that Ghassidas had become a Christian, in this passage. This passage was pointed out by the Chairman.

A reproduction entitled “Issai Jaye to Kaha Jaya” taken from Urdu Riyasat weekly 2 on the 10th May 1954 was reproduced in “Massih Awaj” because in this statement the editor of the magazine who is a Sikh very vividly reports the condition of the Christians and ill-treatment meted out to them in which even the State Government have remained silent.

At page 60 of the Blue Book, 1955, it was shown that on account of Missionary salaries and appurtenances in India Mission is 90,072,28 dollars and now there are 28 Missionaries on the India roll. In the year 1955 the number of Missionaries is less than 28 including wives. Therefore the figure 28 shown in the Blue Book is not applicable to 1955 and out of this there are 4 Missionaries on furlough. The rate of exchange between dollar and rupee may be, I am informed, one dollar is equal to Rs. 4-7-0. This enquiry could be made from the National Christian Council.

We do not use hospitals for propagating Christian religion in Mission hospitals. The reference to hospitals and dispensaries in Blue Book, 1955, at page 61, is only to the Christian staff. The reference to communism and resurgent Hinduism being held in check is a statement of fact based on the history of India. It means that people have not succumbed to the propaganda of communism and resurgent Hinduism even though some of the conditions appeared to be favourable to them. By the resurgent Hinduism I think the reporter means R. S. S., HinduMahasabha, JanSangh, Arya Samaj and any other similar body.

The reference to evangelical membership index on page 101 of the Blue Book, 1955, pertains to Christians of this denomination in America and not in India.

Question.—Tambaram report, page 38, on the World Mission of the Church there is a statement “Care should be taken to secure that evangelism has a central place in all medical and educational institutions”. This statement is reproduced in other parts of the report.

Answer.—On page 43, an explanation of the previous statement is given which reads as follows :—

“Works of healing, education, the distribution of the Bible and Christian literature, rural uplift and social betterment hold their place for the varying ways in which they have expressed the spirit of compassion”.

It does not mean active evangelism in the hospitals, but the spirit of love which Christ has shown and the Christians should conduct their activities in the same spirit.

Dr. McLaish’s statement of the year 1948 I have seen it for the first time. When and where he made this statement I do not know. I think what he means by this is that Christians should go forth sharing the message of Christ with their fellow-countrymen in villages of India. Since the number of villages quoted are approximately 600,000 this statement seems to be figurative rather than historical or statistical.

Question.—What do you mean by evangelization ?

Answer.—By evangelisation I mean sharing the message of Christ with the people. It is based upon the various texts in the Bible including the last command.

Christians believe in God as interpreted in the Bible, Our faith is the way it is manifested in the Bible. The description of God as the Father of Jesus Christ implied Divinity of Christ and Incarnation.

Question.—I draw your attention to the sentence “That only God can save the peoples, and that the God and Father of the Lord Jesus not only can but will—and the only hope before the world lies in those who at least attempt to know Him and to follow His way. National Gods of any kind, Gods of race or class, etc.....

Answer.—If the non-Christian religions think that by the word national Gods means Gods of Hindus or Muslims or Greeks then they are mistaken. It means nationalism raised to the status of God may Nazis and Fascists did where State was considered as God.

The attention is drawn to page 75 of the National Christian Council, February 1954, to these words “He was crucified with his crime written over his head, the King of the Jews with him the Kingship of God appeared on earth...we cannot understand the New Testament without the Old and Old Testament without New, therefore the Church treats them as one book and the central theme of that book is God’s choosing (election of a people to be his own people by whom he proposes to save the world). Now and this is the next great point (we who read in church today) read it as members of that people.

Answer.—If this paragraph is read in continuation it explains itself. It is a matter of history which refers to a distant past that is the days of the Jews and also their conception of themselves as chosen people..... We Christians do not consider as chosen Christians.

I do not understand by that statement that Christians are a chosen people and my own belief which is based upon the Bible according to that I do not believe that Christians are a chosen people. That is the opinion of many.

I am a convert. After becoming Christian I still felt that I am an Indian like every other Indian and to this day I do not feel any difference in my being Christian. Gass Memorial activities can be classified as follows :—

“Social education with 16 centres and about 250 students. Out of these 16 centres there are 6 centres which are conducted among the Rikshawalas. Six Gao Sathis look after them. The programme includes adult literacy, rural help, agriculture and poultry, community living and agriculture. Matters of education are daily classes, monthly gatherings of adults, A. V. Shows, village libraries, social education, melas, etc.”.

“*Second activity.*—Boys work which include junior boys, middle school boys camps, senior boys camps, Akhadas and other recreation games for boys.”

“*Third activity.*—Children’s work which includes village children centres, 3 weeks of children summer camps, children’s monthly A. V. A. programmes.”

I present this book entitled “Chaturth Grishma-Kal”. In these children’s camps, children of all classes and communities come and generally 500 to 600 children attend camps. Saturday evening is the parents night when even men like Mr. S. K. Shrivastava, Mr. M. P. Dube, both former Deputy Commissioners of Raipur, Sarabhai Patel and many other leading citizens of Raipur participated by presiding over the camps.

Literary activities.—They include poets gathering, debates, public lectures and symposiums.

Recreation activities which include all major games both indoor and outdoor and tournaments.

Free Reading-room and Library.—Average attendance in our reading-room is 250 to 300 a day and in best months even 500.

Milk distributing centres.—There is a Committee of living citizens known as Relief Supplies Distribution Committee of the Gass Memorial Centre. Mahant Laxmi Narayandas, M.L.A., is the Chairman—supply with the final approval of the Deputy Commissioner. These supplies come from the N. C. C. relief supplies committee which in turn receive from the Church World Service. Distribution is irrespective of caste, creed and religion. An approval plan is shown to the Honourable Member.

Motive.—It is service in the spirit of Christ. All our activities are advertised in the beginning of every month, so that members and public know what is happening in the Gass Memorial Centre.

Missionaries bands of Rajnandgaon are members of the Mid-India Christian Council and through it of N. C. C. I have heard about a leper clinic, the one at Deori near Rajnandgaon. They have been working there for almost 20 years. Just lately I have heard that the local Government officials arbitrarily locked the clinic and told the Missionary authorities that the Government would open there an Ayurvedic dispensary. I would call it as the instance of harassment. I have received the information.

In the centre we have centre subscription and also whatever we get from the hostel and third source is Mission grants. We get no money through our social education programme, literary activities, all reading-rooms and A. V. A. activities. We do not get any grants. Total expenditure is about a lakh of rupees for all these activities. We get Rs. 33,000 from the Mission *plus* the free donation of the building. This money comes from outside India. Beneficiaries are predominantly non-Christians. There is no interference of foreign Missionaries in this administration.

This centre was originally started by the A. E. Mission in the year 1940-41. I have been connected with the centre from its very inception. Until end of 1952 the governing body of the centre was the Mission executive. But since then the centre is run by a governing body under its own constitution. There are 12 committees consisting of members who prepare and supervise the execution of the programme. These members are mostly non-Christians.

My attention has been invited to a statement on page 56 of Blue Book 1955, in which it is stated that the evangelical and reformed church sends out Missionaries to Japan 40, Honkong 3, Honduras 22, Iraq 3, Equador 4, Africa 21. I did not have a chance to read any complaint about Missionaries in other countries. I have not heard any complaint from Pakistan.

I have heard about Federation of National Churches. There are a few churches who are made up of Christians mostly broken away or excommunicated by other denominations. Such churches have made this Federation. The number of their churches all over India would not be more than dozen in the sense I understand a church. These churches are not affiliated to the N.C.C. Dr. Williams belongs to this group.

I have received complaints from number of important Christians in Christian work that their letters are sent for censor. My letter was censored.

I reported this to the Deputy Commissioner at Raipur, about the year 1953. I spoke to the Deputy Commissioner and D. S. P. about this and thereafter at least I could not say that my letters are censored.

Harassment that I know that some persons including some petty officials made enquiries which appeared to me without reason and authority. Such enquiries are not made in writing. For the last 2 years very aggressive anti-Christian propaganda is being published in certain section of the Press which is controlled by the communal bodies.

Some literature which has been presented before I did not feel the necessity of bringing it here but there is much literature in circulation which villifies the Christians and their faith. The Indian Church has also sent Missionaries to other countries and I believe the church may even send more if the financial resources allow. One such Missionary is sent by my Church to East Africa only last month. The Lutheran Church has sent 6 or 7 to Indonesia. I think the Church India have sent some to Papua. Normally the wives of Missionaries are not doing any work.

As far as I know Jharkhand is not a movement sponsored by either Christian Church or Christian Missionaries. It is a movement of the Adiwasis in Chhota Nagpur in which Christians and non-Christians are taking part as Adiwasis. I personally once wrote against this movement in a general way.

Friends Service Council up-till 1951 was member of Mid-India Christian Council after that membership was withdrawn but from this year they have become members again and paid their membership. There is no basic difference in our Missionary and their Missionary. Other Missions as a result of their efforts have built a church in India and Friends Service Council have built a Church in India. Mid-India yearly meeting is an association of those churches which came into being as a result of efforts of Missionaries of Friends Service Council Mr. Groom as a person may not believe.

In Raipur in his testimony Dr. Mukerjee, Leprosy Expert, M. P., deposed that the Raipur Leprosy Home was run by the Mission to lepers as Chandkhuri or Shantipur leper homes are run. He also said that the Missionary never submitted any report financial statement to the Committee and he acted always in his own way. My answer to that is that there was an association which was a registered body made up of citizens of Raipur and officers which were responsible wholly for this leper home. Some of the members of that Committee before leper home was turned up to Government was Shri K. B. L. Seth, Khan Saheb Kerawala, Dr. Abraham, Dr. D. N. Mukerjee. This body had its own constitution and secretary of the Committee was appointed by this body, who happened to be a Missionary.

There is a statement here that the accounts were audited and all audit objections answered. In one of the statements written by Shri Seth, reference is made that burnt out cases were coming to his house for admission and staying under trees and he was unable to do anything for them. Shri Seth goes on saying I submit that this position should not be tolerated. This clearly shows how the Secretary who was a Missionary and the other officers work hand in hand in one of the reports there is a request to Dr. Mukerjee and the Civil Surgeon to visit the leper home from time to time. This shows that after all activities of this home were not conducted in any high-handed way. Those who became Christians in leper home, Raipur, over a long period of time but when the administration was changed they became Arya Samajists 70 or 80 of them together in one day.

There is a book depot in the Gass Memorial Centre but it does not form a part of the centre. The Mission runs it directly. I have no connection whatsoever with that depot. I can't give a list of books because I am not connected with it. North India Tract and Book Society is a publishing house in Allahabad. I have not read the tracts distributed there.

To Mr. Munje, Advocate.—My opinion about the Akali movement is for a separate State for Sikhs which is detrimental. Any such movement is detrimental to the State. There is harassment of the Christians by the majority of people and petty officials in certain areas.

Massih Awaj is the official organ of the church. The statement from Riyasat was published in this Massih Awaj without comments. (June 1954.)

Are you aware the Christians Naga behind this Naga movement.

Answer.—It is a movement of all the Nagas and not only of Christians. If I know that the Christians are connected with any anti-national activity I would denounce it publicly. Naga movement to my knowledge is not a Christian movement. I hear there are some Christians. If Naga movement aims to secede Naga land from India completely then it is anti-national.

Question.—If Hindus say that they are persecuted by the Christians will they be justified in demanding a separate State?

Answer.—This question is absurd. Such a situation cannot arise. I have not read Christianity and Asian revolution.

Question.—Statement on page 95 on the book "Christianity and Asian Revolution", under paragraph 2. The ideological task.

Answer.—Explains a correct position.

The church does not dabble in politics in India as far as I know. I do not want to express any opinion on happenings in any other parts of the world.

I do not understand the meaning of the term. "Religious nationality".

I have not seen the book Christian Mission in Mid-India, by Bishop Picket.

In my neighbourhood nobody has drawn my attention to any objectionable literature prepared by Christians.

(29-9-1955)

S. No. 18

Name—Rev. R. C. Das.

Age—69 years.

Address—129, Dashaswamedh, Benaras.

For the last nine years I am the Head of a Ashram known as Krisht Panthi Ashram. I am Editor of a magazine (bi-monthly) entitled "The Seeker".

The methods and policy of the foreign Missionary have been foreign and I have largely disagreed with them though not fully. As for example they preach in the streets which I think is derogatory to Christianity and I think that it is too cheap a method of propagating the religion. I am an evangelist. I think the spirit of Christianity suits the ideal of the Ashram more than the life of ordinary Missionary. Their method is very largely foreign to our Indian culture. The Christian life as it is lived in India even by the Indian Christians is largely foreign. I embraced Christianity when I was

a student in Dacca College at the age of 25. I have worked with Congress people as a volunteer. Those who are converted by foreign Missionaries are influenced by foreign method of life and particularly the life in church. A few can withstand like myself. The life of the foreign Missionaries as well as those of Indian Christians who have imitated them is not consonant with the spirit of the life of Jesus who was a Sanyasi in fact the best type of Sanyasi.

The Missionaries have been doing excellent work, *i.e.*, noble work of social and religious uplift in the tribal areas such as Santhal parganas, Chhota Nagpur, Khasia hills, Lushia hills and some parts of Himalays, Darjeeling and Kalimpong. It is my personal opinion that perhaps the foreign Missionaries did not understand the tribal culture and they uprooted it, having been attracted by the modern material life such as Manipuri dancing.

I have had no written complaints from any tribal people but I have had verbal complaints made to me personally as a Editor of the Seeker by such a man of standing as the Rev. Jowel Lakra, President of the Lutheran Church in North-East India. His complaint has been that the Aryan and the Hindus as well as educated Bengali have oppressed them the Adiwasis in various ways especially in the matter of educational and economic ways. We belong to a different culture which is quite inevitable. We belong to a Dravidian culture and we oppose the Aryan culture. This is what they say and there is another matter rather serious to Government. They also say that the Congress Government have been trying to upset their educational system and many Hindus and Sanyasis have gone among them and tried to upset the tribal men. The Adiwasi who is animist and is a Christian both agree on this point.

I do not think there have been any Missionaries at least not many who have encouraged the spirit of independence amongst the tribals but the spirit which we now see rather separating tendency in Assam and in Jharkhand may be indirectly due to and is indirectly due to the modern education which they have received and indirect result of their acceptance of Christianity, *viz.*, Christianity exalts the value of human personality to a particular individual or of a group and I claim that is the contribution of the Christianity to the whole world. It has reacted on the minds of these people which I think is undesirable that they are exclusive and they do not want to be in co-operation with the more educated people who come from the plain so that they do not want to be under Union Government probably because it wants to unify the people. They have inherent love for independence, they are sturdy people. They fear that if they are under Union Government or if they co-operate with the more cultured people of the plain they would be dominated. That is the real fear.

The majority of more organised missions in India have integrated themselves into their own churches which they have appointed. That means that theoretically the missions do not exist but the Missionaries with their funds and organisations are within the church and so they are ruling as they have been ruling as before from the background.

But the Missionaries with their funds and their organisations and the pattern of the church which they brought originally to India are influencing the church life as well as outside life exactly in the same way as before when they were separate. In fact, I would say that this influence is worse in its effect than the influence which they exerted before when they were separate and outside the church. If Missionaries were out of the church and did not hold any executive administrative position in the church and give money help in

the form of Christian charity and help the Indian church spiritually, *i.e.*, by spiritual ministration that would be the ideal thing and the Indian Christians would feel independent and they will be one with their countrymen, *e.g.*, culturally, in the full sense of cultural and national life. I do not mean that they are not national or loyal to the State at present. It is only matter of degrees. The Christian community is very loyal to the State but not so much to the country, *i.e.*, to Indian culture and social life. This is because of the impact of the Western culture, life upon India which has affected all communities but Christians having had more to do with the West through the Missionaries particularly have been more influenced by this. It is also due to the fact that Christian converts have been outcasted by the Hindus and in various ways persecuted and have indirectly been influenced to think less of the Indian culture than they should. But I am happy to note that the things have changed in recent years. Converts are now allowed to live with their families and in their communities and there is less of persecution.

In principle I am opposed to inter-communal and inter-religious marriages because, in 10, 9 have been miserable cases. I am sympathetic to such marriages when they happen and I find a great growing volume of opinion both among Indian Christians and more among Missionaries in favour of my view.

Question.—How do you interpret the following expression ?

Churches in every country rooted in the soil but supranational in their witness and obedience. (World Council Hand book, page 29).

Answer.—Supranational means that church as a body of Christ that is to say a Sangh of the believers and disciple of Christ are members of one another and belong to one universal fellowship, ecumenical without distinction of race, colour, nationality and status.

If it means International administrative missionary or organisation the World Council of Churches may become a huge complicated world organisation or International organisation then they will be on a par with the Roman Catholic Churches. It will have political repercussions disastrous for Christianity and world peace. It will mean not a church of Christ but Christendom, which is not a spiritual body. I am opposed to the concentration of position and wealth and political power in the hands of religious leaders. First of all it will hurt Christianity and then it will hurt other races who follow different religions. That idea from political point of view is on the lines of pan-Islamism.

The denationalisation which we observe among Christians about which mention has been made before is indirectly due to the Mission's very set up which is foreign and has been imported into India and also indirectly due to the large amount of help that the Indian Christians are getting.

Some express the fear that in case of a conflict between India and America Indian Christians may act as fifth columnist and join with America in the fight. I see no danger at present, but there is a possibility of such a danger if the Indian church does not relate itself rightly to the Indian life and full social and political life of Indians. The church may develop, go into its own shell like the Syrian Church in South India, and then if the Missionaries continue for some years in India and if the Indian Christian leaders who are trained by them remain on par and if Indian Christians are encouraged indirectly or directly by Missionaries a situation that arose in India such as Pakistan may arise. This

may happen especially if America continues to dominate Asia through her money power and her military power through the grants-in-aid and free gifts and through the political alliances. I am against Government receiving American aid. If that power increases and the alliances are more than the Indian Christians may be used as tools.

The Missionaries of the old organisations were more sensible but now there is an influx of younger missionaries who are not so cultured or sympathetic towards India. I wish these were stopped. There are some Missionaries who are one day in Delhi and second day in Benaras and another day in Cawnpore.

Some of the older missions have been decreasing in number and I know instances of S. P. G. and C. E. M. S.

I heard of the Federation of the National Orthodox Churches. Their stand for nationalism I accept but I do not approve of some of their methods which are not all above board.

There is little mass conversion but I believe it. I too believe that a group can be spiritually converted. There have been instances of mass conversions in India like the spread of Buddhism, Vaishnavism. It all depends on the motive and methods. If a motive is number that is ignoble and un-Christian. If it is a spiritual and moral good of the people then it is noble and I wish that the whole of India should be Christian in that spirit. But in the past I cannot say that the methods used by missionaries have been wise and right. In the past unwise and un-Christian methods have been used and this has hurt the church. So such methods have almost to be abandoned.

I do not understand militant minority in a sense otherwise than spiritual, but personally I would not use the word for religious purposes. When you use the word in masses they lose the spiritual sense.

Instead of using the word aggressive in connection with evangelism, I would use active or dynamic.

To Mr. A. B. Shinde.—What is meant by culture?

Answer. Culture is constituted of many things like the dress one wears, food one eats, and the life one leads (external) and certain ideological and emotional tendencies. Western culture has influenced all communities particularly the people of the Punjab, after the first world war. The majority of Christian converts have been from the untouchables and lower strata of society. They have left Hindu fold because of injustice of the caste system. But there is no caste in Hinduism in the spiritual world. The Christians have caste in spiritual world. The temple worship does not give an idea of Hindu spirituality. A priest in the Hindu temple when he realises his spiritual life leaves the temple. Temple worship in Hinduism is not central but only peripheral while church worship is central in Christianity. The church which really means the congregation of believers not necessarily the building is central. In the villages and tribal areas people left their original fold because of the social injustices they were subject to, at the hands of the Hindus.

The idea of nationality existed among the Hindus but they did not realise on a large scale as they did under British rule. Citizenship first of all. By nationality I mean being under one political authority, and it was only under the British that the whole of India was unified. Modern nationalism has a bigger content but nationalism is not a new concept in India. I have enjoyed the friendship of many noble Muslim, they have feeling that they are untouchables in India. So the caste was partly responsible for Pakistan. Pan Islamism was

largely responsible for Pakistan. Burma is separated because of the difference of race, culture, mentality and language is so different. Linguistic provinces, I think, are not essential. It separates people locally and immediately. English has been a very good *via media*. The rigid services of Western churches and the general atmosphere of the churches are not conducive to the full Indian Christian life. There was a practical ban on development of Indian church life including worship. Indian enquirers are not helped by worship in the churches, which do not appeal to them. Their feelings are hurt. The word rooted in the soil implies cultural and social life. Supranational means spiritual fellowship. The Catholics may be fifth columnist in case there is a war between India and a State of Catholic faith. I will not say that about the Protestants. Protestants are more influenced by British culture.

Adiwasis are not Hindus. They are Animists nothing to do with Aryas. They fought with the Aryas but later on came to compromise. Because the Arya Samajist accept the Vedas they are Hindus. The term Hindu is not religious at all. It is a general term.

Anglican Church in India which is now known as Church of India, Burma, Ceylon is definitely receiving grants from the C. E. M. S., S. P. G. E. and other Mission bodies. The Bishop's fund is augmented by the grants from abroad. It is the administrative system that makes the church independent.

The Seeker of which I am editor is a pro-Missionary paper in the real sense. But I have written against the policies of the foreign Missions and have also attacked the church.

To Mr. Deshpande.—The Indigenous religions of this country and culture which is basically Aryan teach respect for other religions. They teach that the different religions have various ways to reach the Almighty. They teach that there is no monopoly of anyone creed for attaining salvation. As a Christian I do not accept the position that the many religions are different ways necessarily leading to the same truth. Christianity claims not monopoly, but finality and uniqueness of truth and God.

No. 19

Name—Mr. H. Rodrigue.

Age—33 years.

Caste—Christian, Indian Catholic.

Occupation—Editor of the Crusader.

Address—Mangalore-1.

(Examined in Camera)

No. 20

Name—Shri D. M. Gajabiye.

Caste—Hindu.

Age—34 years.

Occupation—Pleader.

Address—Indora, Nagpur.

I have been educated in Christian Mission school in Indora, Nagpur. It was run by the Methodist Mission. I have passed my fourth Marathi standard from that school. All my teachers in that school have been Christians and they used to take scripture classes as the part of our daily education. It was

in the year 1928—32. Bible classes were compulsory there. They used to stage dramas in which I used to act as angel. The drama was staged about the resurrection of Christ. These dramas were used to be staged at the festival of Christmas. We were all Hindu students in the school and our teachers used to give books of Gospels for selling in the Mandali that used to be held at 2 places in Indora. I myself had collected at about 10 annas and had given the amount to the teacher. The students were nominated from the class for this work. As obedient students we did not like to displease our teachers. There was competition about the drawing of the sign of the Cross and in my second Marathi standard I had won the first prize. They used to teach us songs which of course propagated the religion but at the same time several songs also deprecated Hindu religion. These songs were taught in general class "Jap Tap Anusthan" Tirtha Yatra which refer to Hindu religion were the words of the song which were deprecated. So also, Tirthawadi Snan Dan Karuni Mhanati Punyawani, as also "Raje Yeshu Ala, Saitanala Jinkayala". An ideology to impress a feeling for Jarusalem a song was sung by the students in which the words were "Jarusalem he far priya nam" etc.

Whenever the teachers found time to converse that the students of our religion they always looked down upon the Hindu religion saying that we had very bad customs such as cutting of goats before the "Mata" and the 10 Awatars of the Hindus was nothing but a beastly demonstration. The Satwai, the Marimai, the Marbat and the 16,000 wives of Krishna and the running away of Ram's wife were impressed as hateful and the merit of Christian religion was brought to the notice of the students. This had its effect on the small child mind. They used to speak high of foreigners that they never worshipped the Goddess Laxmi nor do they worship Hanuman or Bhim but are still so wealthy and healthy and are superior ruling class. They spoke ill of Hindu ways while talked high of western civilization.

When I was a student I was not asked to become a Christian and no inducement was offered. There was never a case of conversion in the school. One of my teachers in the school before my marriage had met me about 8 or 9 times and had tried to convert me by merely saying that he would arrange for my marriage with a particular Christian girl in his view. It was in the year 1950. I had asked him if the girl could be converted to Hinduism to which he had flatly refused. Mr. L. K. Damle is the teacher concerned. He lives in Lashkari bag, Nagpur

Foreign Missionary used to go round in our locality with Indian preachers for preaching and inducement. One Raibhan Dahiwire was offered a post of a teacher in Koradi when he had shown his willingness to become converted but his job was snatched of from him when he refused to change his religion.

To Mr. Shinde, Advocate.—I belong to Mahar community. There was no other school in my basti and others were too far away. I used to pay one anna per month as fees. I did sell these tracts under compulsion. I had no courage to refuse the sale. I was 7 or 8 years of age and I knew only to obey my teachers.

That is the school where foundation of my education was built. I have never had the occasion to make this kind of complaint before but I used to make fun of all these methods of our teachers when we met with the members of our own community. I come in complaint because the Committee is sitting.

Saitan means heathen *i.e.*, Daityas. In the song Saitan refers to demons and daityas and Bhuraji, Nasaji, Masoba, Satwai, Marimai whom we do worship. They used to explain the song in this fashion. Mr. Raibhan Daiwile himself told me.

I knew the Christian girl since my childhood that Mr. Damle spoke to me. Her mother was a convert from Mahar community. She was a born Christian. I had seen the girl several times in my locality. Had she become a Hindu I would have married her. I have never spoken to her nor was I in love with her. I am a married man now.

(30-9-1955)

No. 21

Name—Shri P. G. Vaniker.

Father's name—Govindrao.

Age—60 years.

Occupation—Honorary State Organiser, T. W. D.

Address—Nagpur.

I am working in Madhya Pradesh Tribal Welfare Department as Honorary State Organiser. I get honorarium. They give me Rs. 450 *plus* Rs. 200 compensatory cost of living allowance. I have been working for the last nine years. The scheme prepared by Thakkar Bappa was called Backward Areas Welfare Scheme and now it is called Tribal Welfare Scheme. I was one of the members of the Thakkar Bappa Committee which framed the Backward Areas Welfare Scheme for Madhya Pradesh Government in the year 1946 and as the scheme was prepared by Thakkar Bappa Committee and Government wanted someone who had experience of the tribal people my services were placed at the disposal of the Government by Thakkar Bappa. Prior to that I was already working as Secretary of the Gond Sewak Sangh the institution started by Thakkar Bappa in Mandla district. This was started in the year April 1944.

I want to make my statement on two points here. One that the Christian Missionaries used to convert the aboriginals by offering various allurements and two, that their activities were found anti-national and anti-Government. Since 1923 I had been working amongst the Bhills in Panchmahal district in Bohod and Zalod taluqs of the Bombay Presidency in the institution named Bhil Sewa Mandal. I am a life member of that institution. Life member means one who takes a vow to serve the tribal people for 20 years. I joined the institution in the year 1923 and worked under the guidance of late Rev. Thakkar Bappa, the President of the Mandal. While I was working in Bhil Sewa Mandal Mr. D. Semington, I.C.S., Special Enquiry Officer for aboriginals, like Mr. Grigson of Madhya Pradesh, visited my Ashram in November 1937. He was accompanied by three or four Missionaries, and raised the question why Ram-Mandir was there as the Bhills were animists and not Hindus (Mr. Shinde objects to this part of evidence, as the aboriginals are animists and this is relevant what happened in 1937 out of Madhya Pradesh. The objection is overruled.—Mr. Semington in his report at page 90, paragraph 210 of the report by Mr. D. Semington Special Enquiry Officer, 1939, Bombay). The reason why Semington was appointed was that a Christian girl had fallen in love with a Bhil boy and the question was whether she should become a Hindu or the boy should become a Christian. She was inclined to become a Hindu but her relations opposed when the matter was brought to the notice of Missionaries they expressed their disapproval and demanded back the loan of Rs. 100 which had been advanced to the family

more than 12 years with interest which amounted to Rs. 1,200. Later on it was found that the loan had become barred out of time. Then not only the girl but the whole family of the girl became Hindus, and the marriage was performed. It was in this connection Mr. Semington was appointed and he came to my Ashram, for enquiry. I told Semington that Valmiki, Hanuman, Jambuwant and others were aboriginals and they were Bhaktas of Ram, because the aboriginals helped Ram in his victory. Shabari, Gohak, Hanuman who were all aboriginals were devotees of Ram. In the eye of the Census authorities the tribals in Madhya Pradesh or tribals in Bombay or elsewhere are supposed to belong to the same religion, *viz.*, tribal religion.

From 1948 to 1953, I received reports about the various allurements that were given by the Missionaries and some other forms intended to convert them to Christianity. I file some extracts from the reports received from 1948--53. First case is that a Revenue Inspector of Sanna employed 30 to 40 men to repair his house without payment by way of Bigar. I do not know whether the Revenue Inspector was Christian or not. In order to escape from Bigar the Uraons or aboriginals embrace Christianity so as to get the help of the Missionaries.

Father Vermier, who is generally called Father Superior of Gholeng, objected to the Government Tribal schools being started in the vicinity of the Catholic schools. He had written a letter to a friend of his in Calcutta, in which he had mentioned that he had started activities against the Government. That letter anyhow came into the hands of the Chief Minister on the 23rd August 1948. The Father had come purposely to interview with the Chief Minister with the complaint. I and Dr. Jha were present at the Chief Minister's bungalow. When the letter was read out to him he confessed that it was written by him. Father was immediately transferred to Ranchi. I am filing a true copy of the memorandum bearing signature of Dr. Jha and Father Vermier, regarding what transpired at the interview. (Original to be returned after copying). I have not got a copy of the complaint made by Father Vermier with reference to which there was official interview but I file a copy of the nature of complaint. This relates to Tapkara Mission. This I call as anti-Government movement. Now I come to anti-national movement of the Missionaries.

In the early part of 1948 we received reports that an attempt was being made to form a separate state, *e.g.*, Adiwasi Sthan, or Jharkhand, or Dharma Prant. Here I have a copy of the report alleged to have been sent by Mr. Deshpande who was District Organiser. This report to the best of my recollection, was made in July 1948. The original is with Government. The copy is undated. DeMeulder in his book "Tribal India speaks" at pages 107-108 tries to support the demand for Jharkhand.

In the Ahiri Jamindari of Chanda district about 50 families of Harijans who had been converted to Christianity reverted to their original. This information is based on the report of my Area Organiser. I received this report on the 25th May 1953.

I file two pamphlets entitled "Hindu Moksha" and "Kaliyug Katha."

The Missionaries working in tribal areas try to obstruct the work of Tribal Welfare Department.

To Mr. A. B. Shinde, Advocate.—I have got the permission of the Director of Tribal Welfare to appear before the Committee. I am drawing honorarium with compensatory cost of living allowance and I am not a Government servant. I was drawing about Rs. 200 while I was in Mandla institution. There are Hinduised tribals, Christianised tribals and tribals having tribal religion. Whenever they greet each other they use Ram Ram. Even when they drink wine they say Ram Ram.

Bhil Sewa Mandal in Dohad was a private registered body and when Semington came there and enquired of me as to the necessity of Ram Mandir, I did not object to his coming, because I wanted to convince him that the Bhils worship Ram. They have also got a Ramayan in Bhili language. The Arya Samajist converted the whole family as they resented the attitude of Missionaries. To the best of recollection the marriage had taken place in 1936. Semington came to me in early 1938 and at the end of December 1937, Bhil Sewa Mandal was started to serve the cause of Bhils. It is not a religious body. The Bhil Sewa Mandals help tribals whether Christians or not. We built Ram Mandir because they were worshipping Ram. They were not worshipping Christ and as such we did not build church. If there is any movement started by some people, I will blame the movement and not the community. The Jharkhand movement was sponsored by Missionaries and therefore I call it anti-national and anti-Government. This does not mean Christians as a whole. Because the 50 families became reconverted to Hinduism I think they were not genuine Christians. I cannot say who converted the harijan families. I receive reports of conversion as well as reversion from my office. In the report there was no mention of the fact that who were the Missionaries foreign or local. They became converts for their stomach's sake and they are not genuine Christians.

No. 22

Name --Dr. Baldeoprasad Mishra.

Caste --Hindu.

Age -- 57 years.

Occupation Ex-Diwan, Raigarh State.

Address Rajnandgaon.

I am D. Lit. of Nagpur University. I was Diwan of Raigarh State from 1930—40 but I was residing there since 1923, and also I was an Assistant Diwan.

I am familiar with the state of affairs relating to tribals in Raigarh State, Udaipur State and Jashpur State. In 1936 when I was Diwan, a law was enacted entitled "Anti-conversion Act" regarding conversion. In 1936 we received a letter from Bishop of Ranchi requesting us for permission to build a church. Before receipt of this letter there was some kind of activity going on in the State which people could not understand and that was from Jashpur side. Its significance came to our notice when the Bishop of Ranchi came to see me in my capacity as Diwan. He also had an interview with the Raja of Raigarh. His correspondence was really with the Raja Saheb. In the course of the interview he claimed that there were 4,000 Christians in Raigarh State which appeared to be false. He further said that he was responsible for saving their souls and that therefore he wished to have a church for them. For this purpose he wanted a plot of land. On enquiry I found that in reality there

were no Christians. They told me that some people from Jashpur State came into the Raigarh State, of their own community, and said that on the frontiers of the Raigarh State the Sahab Mahajan, *i.e.*, the white Missionary moneylender has made arrangements for lending money on cheap rate of interest to needy persons. They also said that when they went to ask for loan they were told that money would be lent to those who would cut off their choti (top-knot). They said that the tuft of the hair on the head would grow in naturally but the opportunity of borrowing money would not occur again. They allowed their choti to be cut off and obtained money. The sums raising from Rs. 10 to Rs. 50 were distributed. The total amount may be about Rupees seven to eight thousands. In their registers they not only noted down the names of the headman of the family but all the names of the family on the ground that if the head of the family died the family would be responsible for the loan. The Missionaries then proposed the condition that to make sure that they should not run away they should be sending their own man on every Sunday to know their whereabouts. Then the man who used to come on every Sunday proposed that it was very inconvenient for him to seek out debtors in their homes and therefore it would be desirable that all of them gather together on the date he arrives in that village. The emissary of the Missionary used to satisfy himself about the presence of everybody in the gathering and occasionally he also used to sing hymns and sometimes deliver a lecture. As the State did not give any land there was no church built there. On enquiry I came to know that they were worshipping their hereditary God. When I reported to the Father at Ranchi that on enquiry I have found no Christian in the village he said that they had Co-operative Society which lends money to the Christians only and in as much as their names are noted in register they must be Christians. Thereon I reported the matter to the Resident, Col. Meek, who said that State had full rights to take whatever steps it considers. Thereon the State enacted the Law entitled "Anti-Conversion Act". The Missionaries acquired such a great influence in the Jashpur State that even at the time of settlement the ryots told the Settlement Officer that they would appeal to the Bishops at Jashpur and Ranchi, the Heads of the Mission, before they co-operate with Government work.

Coming into contact with the Missionaries I think that they can be divided into four categories: First—Who believe in the welfare of the people. The second category attached more importance to creed but they would not resort to any unfair means, for conversion. The third category believes that the Jesus Christ is the only Saviour and there is no other Saviour for salvation. The fourth category is those who want to denationalise the people. The majority of the Missionaries belong to second, third and fourth categories.

The tradition of India has been to tolerate one another's religion. The creed which has come from out of India insists upon the superiority of their own creed to the exclusion of others and that creates friction. This in my opinion, is repugnant to the spirit of secularism. Since 1947 the Christian propaganda has been very vigorous and extensive. Pamphlets are being distributed. One of the pamphlets which I came across says that these are the days of voting, that people talk of voting Congress and other parties but that the right way is to vote for Christ otherwise the consequences would be as unsavoury to the Indian people as to the Jews under Hitler that the best kingdom which the people of India chose is the kingdom of Jesus. I file a pamphlet "Chunao". There is another pamphlet called "Mai Japanka

Kaidi tha", where there is a statement that it was the American soldier who liberated the Japanese. These pamphlets are widely distributed not only in the bazars but in homes freely, *i.e.*, private homes. This kind of aggressive action is likely to provoke a violent reaction, at least to my knowledge. There has not been any such violence but I receive complaints and this kind of propaganda should be stopped. The Committee should recommend to Government to take proper action.

If this aggressive propaganda goes on unchecked the popular excitement may lead to breach of law and jeopardise the security of the State.

To Mr. Deshpande. - The psychology is engendered among the Christians that their first allegiance is to Jesus Christ and those who accept this message in India will naturally be estranged from the people and their loyalty to the State and to the national leaders in the country would be affected.

To Mr. Tiwari of Mungeli. - I left my office of Diwan in 1940. I visited Raigarh once or twice every year, and have been doing so since 1940. As I am a pensioner of the Raigarh State I am often invited for some social functions such as gathering in schools or by the Raja himself or Raigarh people. I have been living in Rajnandgaon since 1948 continuously. I am a Hindu. I use the word Jangli because Raigarh State is divided into open tract and another is called jungle tract. In fact I did not use Jangali but tribal. I do not exactly remember the title of the Act. It is concerned with conversion. I have got many friends among foreign Missionaries. I know Father Famil Bulke, and many foreign Missionaries at Raipur. I do not exactly recall the names of the Foreign Missionaries as I am out of touch with Raipur Missionaries. I lived in Jyotipur for three months, as a tenant of Christian. I was on visiting terms with the Missionaries of Jyotipur. I know some Missionaries in Bilaspur. I know the Missionaries at Rajnandgaon.

I have no direct evidence of a foreign Missionary whom I know personally having plotted against the Government. It is my inference that they are anti-national.

Question. - From which pamphlet will you infer that the Missionaries want to subvert the loyalty of the Indian people?

Answer. - My inference is based upon the two pamphlets and others which have come to notice. The whole psychology behind this work arises from the idea of superiority complex which has the tendency of undermining national loyalty.

I cannot say nor do I mean that the Indian Christians as a community are anti-national. The Mission which I referred in Jashpur areas regarding cutting of choti and distributing money is a Roman Catholic Mission. In my opinion every religion has its own saviour. Any saviour can save provided there is faith in him.

Assimilation of culture is good, but domination of culture is bad.

I had seen pracharaks preaching at Rajnandgaon. Before me they did not abuse anybody. I am producing the writing which one Radheshyam Agarwal sent me from Pendra Road Sanatorium who was patient there then. I have read the whole of it and I claim that what he has written is written sincerely and truly to the best of my knowledge. In my opinion it is not proper for a Christian Missionary to go to a Hindu religious temple to preach his religion. There will be no difficulty if the institution permits such preaching. I do not know whether the Government give grant to the T. B. Sanatorium but my

impression is that the grant is given to it because it is secular. I do not know the school described as "Chhattisgarh Madhyamik Shala". I cannot vouch for the truth of the statement occurring in the statement that the Suman Khetan Hostel has 300 girls in it. Anything that is written there is within the personal knowledge of the writer, but I rely upon the writer whose name is Radheshyam Agarwal. He is my son's friend. I know him from childhood. He is not of my age. He is about 25 years. Radheshyam was in T. B. hospital before two or three years ago. I visited Radheshyam in Sanatorium when he was T. B. patient. He was living in a cottage. Radheshyam is a pleader. He addressed this letter to me before two years ago. It was given to me to be handed over to the Enquiry Committee.

A man had been to me who had become a Christian by some allurements. As a matter of fact they were two or three. They told me that as there was no separate arrangement for cooking, they took their food which was cooked in the common cooking and when their relatives came to know that they had taken food cooked by Christians they were outcasted. Then they became Christians. I do not know whether they are still in Rajnandgaon. It may be two or three years ago. It was only a casual talk and there was no need for regular enquiry. I do not know the present population of Christians of Raigarh. Up to 1940 I can say definitely that they were about 350. In the forest areas of Raigarh there was not a single Christian in 1940, but there were 350 in the plain. The object of the vigorous propaganda is anyhow to convert people. I cannot say how many converts there had been as a result of preaching. I cannot say about Rajnandgaon nor about Raigarh, nor about Pendra. It is my opinion that this propaganda should be stopped as I did stop it in Raigarh State. I do not know Kartikprasad Mishra. I know that some Kashiprasad Mishra was M. L. A. from Dharamjaygarh. I never went for enquiry out of Raigarh. I am now convenor of the Mahakoshal Branch of the Bharat Sewak Samaj. I never tried to investigate the economic, social or other condition of the untouchables. I have tried to know the economic and social conditions of the aborigines and the Harijan class from Chhattisgarh.

No. 23

Name—Dr. Laxman.

Father's Name—Wasudeo Paranjpe.

Age—78 years.

Caste—Hindu.

Occupation—Private Medical Practitioner.

Address—Nagpur.

I was surgeon and I have passed M. S. Examination of the Bombay State. I have experience of the surgical work for the last 51 years.

I am filing the written statement before the Committee. There are three points in it. One that my father was pressed to become a Christian while he was in a semi-conscious condition under the treatment of Dr. Revi, who was our family doctor. As he thought that my father's condition was severe he called Dr. Sandilands. It was Dr. Sandilands who put the idea that unless my father becomes a Christian he will not be treated. Then my father was brought to Nagpur but he did not survive.

The second thing is that one Ramchandra Phadke had gone wrong with a Christian girl and was compelled to marry after having embraced Christianity. This occurred in 1895. When I found him in Nagpur living among the Christians he expressed his regret that he became Christian and was feeling that his condition was miserable.

The third case relates to one Mr. Gore, a Brahmin Christian, who was going to Hyderabad in search of a Brahmin Christian girl. I met him in the train in the same compartment going from Bombay to Manmad and I enquired of him as to why he was in search of a Brahmin girl as he was a Christian and not a believer of caste. His reply was that as a Brahmin he would not marry with any other girl of low caste because of different culture. From this I infer that caste system prevails among Christians.

As a surgeon it is not necessary to offer prayers in the hospital for the efficient treatment of the patient. I have treated Mohamedans, Christians and I never asked anybody to say our prayers nor did I pray loudly in their presence. I only had in my mind. On the contrary I advised them to pray to their respective gods before operation.

I was working in politics for nearly 40 years. I took part in freedom movement. Christians as a community never took part in the freedom movement. They were in a way hostile to the freedom movement.

To Mr. Tiwari of Mungeli—

I cannot say whether Mr. Gore married a Brahmin girl eventually. It was a casual talk during the journey. I know the Mang and Pradhan castes. I have been carrying on the propaganda against untouchability since 1907 or 1908. I have not come in direct contact with them during the last 10 years.

If a Brahmin marries with a girl belonging to the Mang or Pardhan caste, it is his personal wish but as a rule such marriages do not become happy because of difference in their education, culture and mode of life. What I mean in taking Gore's case is that although in Christianity there was no caste in practice there was. Since 1947, I cannot cite any instance on my personal knowledge of a kind which I have stated in a report.

No. 24

*Name—*Dr. Ramdas Laxman Paranjpe.

*Age—*47 years.

*Caste—*Hindu.

*Occupation—*M. B. B. S., Practitioner.

*Address—*Nagpur.

I am M.B. B.S. of Bombay University and I have been a Medical Practitioner for the last 19 years. I practice medicine and surgery both and I have got surgical hospital. My hospital is on Ruikar road. I have got consulting rooms on Kamptee road opposite the Catholic Church. I have got decent practice in the Christian community. I have got great regard for Christian community and Jesus Christ. But I find that the Christian Missionary Activities regarding conversion are dynamic under the breach of peace and harmony and a happy life of Christians on one side and the rest particularly of Hindus on the other. Their activities are such as to excite suspicion of Hindus that they are trying to increase in number and they have political motive behind it. I am elaborating my idea of political motive. In my opinion the present policy of conversion

is in continuation of the policy of British people. The policy was to impress the people through education that the British were superior in wealth, power and culture and that to create a sort of inferiority complex about their own religion and culture. Now that the political authority of the British Government is withdrawn; the foreign Christian Missionaries have come forward to separate the masses of people from the Hindu community and convert them to Christianity and attach them to some Christian centre outside India. By Christian Missionaries I mean foreign Missionaries.

The activity of the foreign Missionaries under the garb of social service has increased since Independence. I regard Indian Christians as my brothers.

An instance which I am able to place before the committee is about the conversation with a Christian about a year in my room. The conversation was—

I said that conversions should be by conviction and therefore they should try to approach people who are educated and reside in towns. His reply was that the American Missionary comes here as employee of the Foreign Mission Board and as they are paid they expected to show number of converts. These people have no hope of getting converts among educated people so naturally they go to aboriginal areas of Harijans. This talk took place in my dispensary one year ago.

Another instance that I may cite here is that of my meeting with a American Lady Doctor at Bombay. We both travelled from Bombay in the month of June 1954. She was American doctor. On our way she told me that she was getting down at Akola to go to Basim where she was in charge of a Mission Hospital. She told me that she had a very good job offered to her in America but she wanted to serve the poor and down-trodden of India. I asked her whether she would accept the job in any non-Missionary hospital to serve poor down-trodden people such as she was serving at Basim. She said "No". I asked her for the reason. But she kept her silence. From this I infer that she had some motive in a Missionary hospital in Basim.

To Mr. Tiwari of Mungeli—

I admit that I am influenced by foreign culture to some extent. But I have adopted some culture which I thought good for me but I have not adopted Christian religion because I thought in my religion I can get salvation and my religion is superior. I adopted full pant and coat. It is an unfortunate thing that I use English language more as it suits me well. I do not wish to disclose the name of my Christian friend with whom I had a talk because I am sure that he will be persecuted by the Christian community.

Another reason is that during the last war when the British people were in difficulties I said to Christian friends of mine saying that there was an opportunity for us; they said that they were under the Missionaries and they watch our movements and that it is not possible for Christians to join the Indians in the freedom movement. He belongs to Nagpur but I do not know to which Church he belongs. If she had accepted my offer then I would have made arrangement to offer her a job in non-Missionary hospital.

Oral Statement made before the Missionary Activities Enquiry Committee

CAMP AMBIKAPUR

(19-11-1955)

No. 1

Name—Ramchandra Purohit.*Father's name*—Pandit Ramjilal.*Address*—Arya Hindu Dharma Seva Sangh, Delhi.

I work on behalf of the Arya Hindu Dharma Seva Sangh. For the last two years I work in the Ambikapur-Jashpur area and pay visits for this purpose. Some persons of Bilaspur and Ambikapur had sent letters to our head office at Delhi complaining that Christian Missionaries were converting the local aborigines by fraud, temptation and other means and I was deputed by the head office to make enquiries on the spot and to report what the facts were. I first came to Ambikapur and was informed that about 400 workers were engaged in conversion activities in Ambikapur-Surguja district and about 600 in Jashpur area. I visited some of the important places in the Surguja-Jashpur area and contacted people. I was informed that three Missions were functioning in this area—a Protestant Mission, a Lutheran Mission and the name of third I have forgotten. I had contacted one pracharak at Sitapur and enquired from him about the allegation which was made to me that monetary and other temptations are given and people converted. He replied saying that he did not know anything about money or loans being given and that his only work was to do preaching and make them good men. I met one Jagdeo Uraon of Sitapur in the village and on asking him why he had become a Christian he said that he had gone to a Missionary Doctor to receive treatment and was told by the Doctor that if he got his choti cut and converted to Christianity he would be cured. He was converted but was not cured of his illness and he told me that he wanted to be reconverted. I asked him to come the next day when I would perform the Shudhi ceremony. But he did not come and I was subsequently informed that he had been given too much liquor on behalf of the Missionaries and subsequently also was given Rs. 32 so that he might not be reconverted.

About 6 or 7 months back I had visited village Pathalgaon and there I was invited by a foreign Christian Missionary to visit their primary school. Accordingly, I went there and saw school children wearing cross round their necks. I asked the Reverend Fathers' names from some of them and when they gave out Hindu names I asked the Father the names of the children and was told that he remembered only their Christian names and not the Hindu names. I objected to his giving a Christian name to minor children. The foreign Missionary had informed me that he belonged to the Belgium Mission and that his name was Gopelswami. I, therefore, asked him why he had given the children Christian names when he himself had adopted a Hindu name, and to this he did not give a reply. I had myself no occasion to meet the parents of any of the children whom I saw at the school at Pathalgaon. Three pracharaks have been engaged on behalf of my institution. They do Shuddhi (reconversion) work. The pracharak at Surguja has recently reconverted 8 persons in a village name Sur and the pracharak at Pathalgaon has sent a list of

600 persons whom he said to have reconverted. We do not reconvert minors but only adults. We do not offer any inducements for reconversion but only tell them that they should go back to their own religion and not commit the mistake of following another religion. This Shuddhi activity has not resulted in any unpleasantness amongst the people. There has been no ill will or resentment from either party including the Christians. We do not run any schools.

To Shri Shinde—

My pracharaks do preaching for Hindu Dharma which is the same as Arya Samaj Dharma. They tell the people the good points of their old religion and tell them not to become Christians. There is idol worship in Hindu Dharma. Arya Samajists do not believe in idol worship. The three pracharaks have been engaged for propagating the Hindu. They, therefore, do propaganda in favour of idol worship religion and not the Arya Samaj. The Uraons of this area are Hindus. They worship Ram, Krishna and numerous other Hindu Gods and Goddesses. Wasdeo Uraon, Hirralal Uraon, and Haribhajanlal Panka are our pracharaks. Hirralal gets Rs. 40 per month and the other two, Rs. 30 each as salary. This institution has not been sponsored by Arya Samajist. The President is Gswami Gaudeshdattaji Santan Mahamandal and the Secretary is Pandit Janardan Bhat both of whom are Srastani Hindus. Including my present visit I have come to Ambikapur thrice. Before I was sent to this area I was given a complaint received in the Head Office from Dr. Murarka of Bilaspur and accordingly I first went to Bilaspur and contacted Dr. Murarka and others there. They arranged for my visit to the Ambikapur-Jashpur area. The complaints related to not only this area but some other areas of Madhya Pradesh. We do not object to conversions to Christianity brought about by legitimate means. We only object to unfair means being adopted by Missionaries. I did not make a written report to my Head Office but gave a verbal report of my impressions. In course of my enquiry I had taken down some notes including extracts of complaints made by people to local officials and reports made to the police. I have not brought the diary in which I took down notes of my enquiries. The diary is, however, available with me and the correspondence which I had with the Head Office is also there. I was informed that besides temptations of monetary gain and loans, the Missionaries gave the following allurements also :—

- (1) Giving education.
- (2) Getting married.
- (3) Giving service.
- (4) Making doctors.
- (5) Sending to America.

My own view is that these temptations were falsely given with a view of mere conversion and were not intended to be carried out. These reports made by people were heard in the public. One is Lutheran Mission and another Dubki and the third as a Protestant Mission. No Christian pracharak came to me in Surguja State to object to the prachar done by my man. I do not know the name of Maharaja of Gwalior. I do not know whether the name of Maharaja of Gwalior is George.

No. 2

Name—Reverend Joel Lakra.

Occupation—Principal, Theological College, Ranchi.

Address—Ranchi.

I am a born Christian. I belong to the Uraon Tribe. My grandfather became a Christian. Uraons are not Hindus and they are called Sarna Pujaris. They worship many Gods called Bhutas and they have an idea of one God. The Adivasis in Surguja district include mainly Uraons. We consider that when converted to Christianity, these Uraons become better persons. We have engaged pracharaks in our Mission. It is not our principle to vilify other religions while doing propaganda for Christianity. I came across some Arya Samajist pamphlets decrying Christianity. I have brought a few pamphlets with me which I am handing over to the Committee. I have marked some passages in these pamphlets which are objectionable to Christians.

To the Chairman—

In the year 1948 I attended the conference of the world Council of Churches held at Amsterdam, as a delegate of the Gossner Lutheran Church. In 1914, all the German Missionaries connected with the Mission were turned out. Since 1919, Gossner Church has entirely become Indianised. I was paid my expenses to go to Amsterdam by the Lutheran World Council. Lutheran World Federation represents all the Lutheran Churches. In India there is a Lutheran Federation of Churches. This is not connected with National Missionary Society. There is a Lutheran N. M. S. which is different from Indian Federation of Lutheran Churches. Mr. Dulles was present at the Session at Amsterdam. He is not a Lutheran Christian. He had read a paper on some subject which I do not remember, Lutheran World Federation had provided for funds being paid to orphaned Mission one of which was Lutheran Mission. At Geneva, the offices of the Lutheran World Federation and the World Council of Churches are in the same compound. For carrying on the work of evangelism in Surguja district there was constituted a Surguja Board. I and Reverend Tirkey and Reverend Kripadanam were the members of the Surguja Board. Once we had received Rs. 90,000 from the United Lutheran Church Mission in America. We had made an appeal first for funds for the purpose of building churches and also evangelistic work. Before that we had received 8,000 dollars (*i.e.*, Rs. 4-8-0 for one dollar). Reverend Kripadanam was in charge of the work which was started in Surguja district in 1952. I have come across the writing "Churches expression rooted in the soil but supranational in their witness and obedience". Obedience means carrying out the Commandments of Lord. Partnership in obedience means that there should be no distinction in caste, colour or race when they come to Jesus. I know Dr. Oberdoffer who was the president of the Indian Lutheran Churches. In 1947-48, our Indian Church also helped Germany while they were in difficulty. As I understand the "expression supranational" it is that before Jesus there should be no consideration of nationality. It means that the Christians all the world over form an unity so far as obedience to Jesus is concerned. We consider that we are Indian by our nationality but when it concerns obedience to Lord Jesus we do not recognise the barriers of nationality. In England, it would be difficult for the church to be supranational. In America, the church can go against the policy of the State as it is supranational.

There is an executive of the W. C. C. and I. M. C. which may declare the policy of work.

It was decided in the World Conference at Bangkok and in Lucknow that the Christian Church has an obligation to participate in a political, social and economic movements of the world. In case of conflict between the policy of the Church and the State, I cannot say definitely that there will be a difference of opinion in Church too.

As I said in my article in "Ways of Evangelism" there are Churches in India which are still dependent on support from foreigners. My church is absolutely independent nevertheless we appeal for funds to the Lutheran World Federation whenever there is deficit in our funds. And they send their donations in form of Christian charity without any strings attached to it, that means they do not impose any conditions.

The Jharkhand movement which has been in some form or other holding on has been put on its death-bed by the States Reorganization Committee Report. Jharkhand movement was not a Christian movement. This passage at page 60 of 'Ways of Evangelism' was brought to my notice and I still support my views written therein.

I have not come across any attack on Ram or Krishna having been made by a Christian preacher nor in any pamphlet. In the manner of preaching, there should be some understanding between the two preachers so that there should be no bitterness. Our pracharaks are specially instructed not to hurt the feelings of the followers of other religion.

To Mr. Chopda—

I was President of the G. E. L. C. since 1942. On my initiative a society called Unnati Samaj was formed in the year 1920 with the goodwill of Government as well as public. The late Shri Bandiram Uraon was a member of the Bihar Assembly was my colleague. I went away to Guntur as Professor and I was not connected with Adivasi Mahasabha. Adivasi Mahasabha took the name of Unnati Samaj. Adivasi Mahasabha originally was not a political body but it assumed political form when it began to espouse the cause of Jharkhand. The personnel is not the same. The constitution was also changed.

What I mean by the expression "took the place" is that the Advasi Mahasabha came into existence subsequently. "Abua Jharkhand" used to be published by the Lutheran Mission and at my instance that was stopped. There was only one press which was being run by the Lutheran Mission. There is a periodical entitled "Gharbandhu" is issued by the G. E. L. C. Occasionally, the meetings of the Advivasi Mahasabha used to be held in the Mission and Mission school compounds. I do not remember that the meetings of any political parties were being held in the compound.

Soon after the merger was announced in 1948, I had come to Ambikapur and was guest of the Maharaja. At that time I had a talk with Pandit Rudra Narayan Mishra about the merger of Surguja State with Bihar. There is some understanding among the various Protestant Missions operating in this area as regards the area of work. This is called comity of missions. But the Roman Catholic Mission does not conform to it. We have got 80 pracharaks working in this area. Referring to page 2 of "Gharbandhu" of December 1951, he draws attention of Rev. Lakra to the writing in the above page and questions him "Will you be able to tell us the unknown way to Berlin?"

Shri Lakra replied even now I am unable to say. As Germany was in military occupation no one could enter it without the passport. But I was allowed without passport. Through the British Zone I could go into the American Zone. At the Amsterdam Conference of 1948, only the representatives of churches were present. His attention is again drawn to page 25 of the "Elements of Ecumenism" where there is some reference to some interested individuals. Rev. Lakra says that he is unable to say anything about it as he is not the writer of it. I was representing India and the whole of Asia in the Lutheran World Federation from 1947 to 1952.

To Mr. Shinde—

I will not call Jharkhand a Christian movement. There are more non-Christian members in the Jharkhand movement. As Christians are more enlightened the leadership is mostly Christians and therefore 12 tickets to Christians and 2 to non-Christians were given. But that was done with the consent of non-Christians.

NOTE.—Rev. Lakra said that he had not attended the Conference at Bangkok and Lucknow and that he could not say anything about what took place there.

No. 3

*Name—*Sanichara.

*Father's name—*Mangla Uraon.

*Address—*Salha, Baikunthpur tahsil.

Three years ago there was an Indian preacher who came to me. He was accompanied by Patras, Anant Masi, a teacher in Baikunthpur School, and a Survey Ranger of Baikunthpur. This Ranger was a Christian. They pressed me to become a Christian but I refused. I am a Hindu. Then after 2 or 3 days on Thursday market, the same number of people plus 2 additional persons again met me and took me to the priest's house who was an Indian. He offered me Rs. 10. I refused to accept it and after great deal of hesitation I took the money as it was put into my pocket. The same night three Christian ladies who were converts from Uraon Caste came to me and again pressed me to embrace Christianity. They said that the Government is going to be that of the Christians and that I should become a Christian. Then Anant Masi, Patras and Ramsahai and Dular followed by many persons came to my house with sticks and threatened me saying that I had accepted Rs. 10 and would not be proper for me not to become a Christian. And then they thrust some boiled rice into my mouth after touching it. Then I reported the matter to the police and these persons were prosecuted and they were convicted. (Copy of judgment in Cr. Case No. 3 of 1953 before C. S. Shukla, Magistrate First Class, Baikunthpur, shown).

To Mr. Shinde of Jabalpur.—When I went to the bazar I had only two annas with me for purchase of tobacco. Later on I spent Rs. 10 for my private use. I can't say exactly what Raj means but what they said was that you would be great man. Now it is a British rule. I took the money because although I was reluctant to take it they forced me to take it. And I then accepted it. My caste is Uraon but my religion is Hindu. I worship Ram and other Gods and Goddesses. I do not know Arya Samajists. I heard from the elders of my village that the Committee was to hold sittings here to record evidence and therefore, I came. I came here from Baikunthpur in bus. Badka Babu paid the bus fare Rs. 2 to me.

No. 4

Name—Budhram.

Father's name—Sanni.

Address—Batwahi.

Three days ago, *i.e.*, on Tuesday (last Tuesday) Nansai and three others asked me to be a Christian. I refused. Then Nansai struck me with an axe in the village Batwahi. I was assaulted on the road. They were all Christians of my own village. The injury to my left leg is still there. About a year ago the same Nansai had asked me to become a Christian and I had refused. At that time he had not offered any inducements of money nor did he threaten me with assault. I reported the matter of recent assault yesterday to the police at Ambikapur. I was got medically examined.

To Mr. Shinde.—During the year since Nansai told me to become a Christian he did not ask me or threaten me at any other time. Then he assaulted me. There was no dispute on any other ground. Four people caught hold of me and one, Nansai injured me. My age is about 20. On Tuesday, Nansai and his party assaulted me on the road. Nansai asked me whether I would become a Christian or not, and on my refusal he assaulted me with an axe. I was alone at the time.

No. 5

Name—Tilaso, daughter of Sukhna.

Age—18 years.

Address—Narkeli village in Baikunthpur tahsil.

About 4 years ago I was married to one Dulla. About a year ago he became a Christian. Patras and other Christians of the village made my husband a convert. Soon after this, Patras and others made me eat cooked rice prepared by him and asked me to become a Christian. I was thus become converted. Thereafter my husband married another Hindu girl, converted her to Christianity and has given me up.

No. 6

Name—Shiodhan.

Father's name—Iuthra.

Caste—Uraon.

Address—Amgaon (Baikunthpur).

Formerly, I was a peon in the service of the Survey Ranger of my Ilakha; he is a Christian. My master used to tell me that I should explain to my parents as well as other villagers to embrace Christianity. William Minz is the name of the Survey Ranger. He asked me several times to become a Christian but I did not agree. He said that if I became a Christian he would give me another job. About a year back on one Sunday the Survey Ranger asked me to accompany to the Church but I refused. The next day my services were terminated. I had reported the matter to the Divisional Forest Officer.

To Mr. Shinde.—I was doing peon's work. The Ranger used to scold me every day for bad work. While terminating my services he said that as I was not becoming a Christian I was being turned out. On the morning after refusal to attend Church the Rangersab had asked me why I had come late and further that the work would suffer by my late attendance. I was removed from service two months after my refusal to go to the Church. During these two months he did not tell me anything about becoming a Christian.

No. 7

Name—Jituram.

Father's name—Manaram.

Caste—Ura on.

Address—Salba in Baikunthpur.

About three years back Patras and Anant Masi and two other Christian pracharakas had come to my house and asked me to become Christian. They told me that if I did not become a Christian I would have to repent. They offered me money and said I should become a Christian. They threatened that in case I refused to become a Christian they would forcibly make me so by hurling a shoe at me, by putting touched food in my mouth, by touching my cooked food and by such ways. I narrated the incident to Babulal Sarpanch who asked me to report the matter to the police. Accordingly, I reported the matter to Baikunthpur police. Enquiry was made by the Station-House Officer.

To Mr. Shinde—I did not ask Patras how I would have to repent by not becoming Christian. He was offering me Rs. 10 but I refused to accept. He threw the money upon me and I threw the same at him.

(20-11-55)

No. 8

Name—Shri Bhimsen Chopda.

Father's name.—Lala Keshoram Chopda.

Occupation—Journalist and R. S. S. Worker.

Address—Ambikapur.

I came to Ambikapur in April 1951. I was informed that Christian Missionaries have started their activities in Samri tahsil and Sitapur tahsil of this district and that they were converting people in large numbers by giving them inducements and by adopting other unfair methods. As a journalist and a social worker I decided to make enquiries and accordingly in November 1951 I went to Karondha village, in Samri tahsil. This village is situated on the border of Bihar. Some villagers told me that P. Karketta, a Padri, had visited the village and had recorded their names in a register saying that they had become Christians. The villagers told me that they had not been converted and that their names had been recorded without their consent. P. Karketta belongs to the Roman Catholic Mission. On that occasion I visited about 12 or 13 villages. Villagers enquired from me about Jharkhand and asked if by becoming Christians they will not be required to pay land revenue and other dues. On asking the reason for such enquiries I was told by them that Padri Karketta had been telling them that they should become Christians and asked for Jharkhand where they will not be required to pay land revenue or other dues. The name of that Padri is Patras Karketta who had his headquarters at Kanjiya in the adjoining district of Palamaoaha Bihar.

At Jawaharnagar village, P. Karketta met me; apparently he had been informed of my visit to the villages and he was in search of me. I discussed with him the purpose of starting conversion activities so vigorously in the interior villages of this district and he told me that the uplift of Adivasis could only be achieved by their embracing Christianity and that the Adivasis cannot hope for their welfare at the hands of the Congress Government. I toured several other villages of Madwa area and I was informed by villagers that P. Karketta

carried on propaganda saying that as Muslims got Pakistan, Adivasis should get Jharkhand or Issaisthan, that their rule would soon be established in Jharkhand where they would not be required to pay any land revenue and would be permitted to cut jungles free. I was also informed that at Chando village, Karketta had baptised two small children of six months and one and half years, respectively, without their parents consent. I made enquiry from the father of these children and he told me that in his absence the Padri had come and cut the chundi of the children who were at that time ill and said that by becoming Christians they would become alright. At that time the children's grandmother was in the house. I was informed by the villagers that reports of the activities of P. Karketta had been made by villagers to the Sub-Divisional Officer, Ramanujanj. The Patel of Chando informed me that some time back a foreign Missionary by name Burdett had visited the village and had taken a procession out shouting slogans as follows :—

“ Ram should not be regarded as God and that idols in temples being of stones, should not be worshipped etc. ”

Burdett belongs to the Church of Christ Mission. The incident had been reported to the police and was enquired into by the authority. The local people of Chando had not indulged in any clash or *mar-pit* when this procession was taken out. This was because of continued fear in the minds of the people of the English foreigners.

When I returned from tour I discussed the question with local social workers of Ambikapur and in course of these discussions Pandit Rudra Narayan Misra informed me that some time back Rev. Lakra of Ranchi had approached him with a request to create an atmosphere in Surguja for its merger with Bihar. Rudra Narayan Misra originally came from Bihar and Rev. Lakra asked for merger as he was himself a Bihari. Rev. Lakra further told Shri Misra that he would send some pracharakas for this purpose.

Once in the open season of 1952, I was going to Kharsia when at Pathalgaon I noticed a large number of villagers going in batches. I made enquiries to find out if a fair was being held and was informed that a Missionary had come and people were going to him to receive loans. As I was in hurry to go to Kharsia I did not make detailed enquiries then but later on my return I enquired into the matter further and was told that Pracharak Biswas Uraon of Ranchi had given out that money, had been received from America for being given on loan to people and whosoever wanted loans should get his name registered before agents appointed by Biswas. The large number of villagers whom I had seen going were thus going to the agent for asking for loans. The villagers were of all castes including christians. I was informed that Biswas was acting under the directions of C. J. Tirkey. Tirkey belongs to the Lutheran Mission. I myself did not see any one registering names of villagers for giving loans. I do not know whether loans were given to any one. I met several persons who told me that they had got their names registered. The list was given to me and I gave it to Shri Deshpande of Jashpur for being filed before the Committee. I did not meet any villager who told me that he had received any loan. In course of my tours of the interior villages I was informed that mass conversions in each village used to take place and a general atmosphere had been created that by becoming Christians people will improve their economic conditions. Conversions to Christianity were not allowed in the former State of

Surguja where an Act had been passed banning conversions without permission. After the merger of the State these mass conversions started and, therefore, I considered the situation abnormal. I went to Jabalpur and intimated some of my co-workers and friends about the situation prevailing in this district.

The situation prevailing in Surguja became the subject of discussion amongst local leaders of the town including the former Ruler. The vigorous manner in which seven or eight missions had suddenly started their work in this district, the enormous propaganda carried on in favour of Jharkhand and the mass conversion described above created alarm in the minds of the people who suspected some political gain behind this movement. The local leaders including the former Ruler issued a printed appeal to the people. These pamphlets were distributed in the villages.

I became further interested in the movement and started making enquiries. I came across a book entitled "Catholic Dharma ka Pracharak". Instructions to the Catholic preachers are given in this book (p. 32-33). This book was used by pracharaks in this area. I got a copy thereof from the Catholic Book Stall of Ranchi. It is intended for use of the Pracharak.

The activities of the G. E. Lutheran Mission in Surguja were occasionally reported in their official organ Gharbandhu. I have obtained some copies thereof and got them filed before the Committee. For more information regarding G. E. L. C. please refer pages 292-293 of the Directory, 1951.

When the President of India visited Ambikapur about two years back about seven to eight thousand persons had gone before him and informed him of the mass conversion activities of the Missionaries and the dangers thereof to the people. A deputation of leading citizens had also waited on him to request him to take action to prevent such activities.

To Shri Shinde, Advocate.—At Pathalgaon I saw two batches of 75 and 25 each of villagers going to receive loans. I was at the motor stand where the bus halts for about half an hour. I talked to some of the villagers as to where they were going. I went three months after my return from Kharsia to make detailed enquiries about the offer of loans. I might have visited two or three villages for this enquiry. I do not know the root meaning of the word Jharkhand. I am of opinion that the Jharkhand movement is a Christian movement. I originally belong to Dera-Ismailkhan and came to India after the partition having witnessed the tragedy of partition. I, therefore, felt alarmed when a similar situation was being created here in the name of Jharkhand. As the proposed reorganization of the States is being done by the national Government, I am not alarmed about it. About Jharkhand I was alarmed because it was being converted into Issaisthan and be ultimately merged with Pakistan. I have not come across any booklet or pamphlets in circulation in Surguja against Christian religion. Pamphlets entitled "Issai Mat Pol Prakash and Kya Issa Khuda the". These books shown to the witness. I have not seen these in circulation in Surguja.

I have visited Chando on several occasions and have not heard any song against Christians being sung.

Name—Prabhudas Kashyap.

Father's name—Benjamin Kashyap.

Occupation—Teacher.

Address—Karcha village in Samri tahsil.

I belong to the Church of Christ. I am a born Christian. My ancestors were Uraons. Uraons belong to Sarana Dharma. Uraons cannot be called Hindus because in their marriages they do not invite Hindus, ceremonies are not performed by Brahmins and killing of cow is permissible in their religion. There is no caste system in Uraons. About four months back a Middle School has been started at village Chando by the Tribal Welfare Department. The village market is held on Mondays. Jhagru Singh Patel, the Assistant Teacher, and others hold meetings in the market every Monday, use abusive and intemperate language towards Christians and it appears that if on listening their speeches some Christians get provoked and ask questions, rioting might take place. They abuse Christians and say that Christians will be turned out of the village, that the Government is with them and not with the Christians and they sing a song the last two or three lines of which state "that foreigners of white skin will be turned out, that they will not become converts nor will allow conversion to Christianity and that Christians will be turned out of the country". I have heard this song being sung and taken down the words which I am filing before the Committee.

The Headmaster of Chando and his assistant teachers perform Shuddhi ceremony. They recently reconverted five persons four of them became Hindus voluntarily and one of them again became a Christian and stated that he was threatened to become a Hindu. No complaint of this has been made to the authorities. I came to Kharcha village about four years ago. Prior to that I was at Palamau (Bihar).

At present there are about 32 Christians including females. They became converts in the last four years after I came to Kharcha. Village Chando is about three miles from my village and has a population of about 65 Christians. They have become Christians together about four years ago. There are two other villages where Christians belonging to my Mission live.

To Mr. S. C. Rai.—Our expenses are met partly by local subscriptions and partly by outside aid. Our central office is at Bhandaria, in Palamur district in Bihar. There are two teachers and seven Pracharaks engaged by our Mission. I get Rs. 60 a month and the pay of others vary from Rs. 45 to Rs. 60 per month. In my opinion the Uraons are not Hindus. After Shuddhi those persons were converted as Hindus. I do not know whether Adivasis other than Uraons worship Sarana. Although I know that cow-killing is allowed according to Uraon religion I have not seen any Uraon killing a cow.

I have not composed the song. The people of Chando and other villages have started harassing Christians since people became converts.

No. 10

Name—Safi.
Father's name—Bodhu.
Caste—Manji (Baiga).
Age—25 years.
Address—Salainagar.

(Examined in camera)

No. 11

Name—Tuswa.
Father's name—Pardeshi.
Caste—Uraon Christian.
Occupation—Cultivator.
Address—Bataikela.

About 4 or 5 months back I became a Christian. When I became a Christian the villagers assembled and asked me why I became a Christian. And they said that they will drive away Pracharak Manohar. I became a Christian voluntarily. They came to my house where Manohar Pracharak lived, assaulted him and asked him to leave the village. After about 2 weeks the pracharak came back to the village, and he is still there in my house.

The same day the school master and the Patel Birsingh assaulted me and forcibly took my thumb impression on the paper saying that I should renounce Christianity. But I did not agree. I still have top-knot. When any one becomes a Christian his top-knot is cut. I have become a full Christian. I belong to the Lutheran Church. Along with me four other persons including their families of the village became Christians.

To Shri S. C. Rai—

I am not in the employ of Mission and do not get any money or salary from them. The schoolmaster Birsingh had asked me to give up Christianity and not that I should become a Hindu. I told him that I had become a Christian voluntarily and therefore will not give it up. In my old religion I was required to incur huge expenditure on providing goat, etc., for sacrifice but in the new religion this is not necessary.

No. 12

Name—Hiralal.
Father's name—Bimlaram.
Caste—Uraon.
Occupation—Cultivator.
Address—Bejora in Sitapur tahsil.

From 1947 to 1950 I studied in a Government school in Assam and on return from there joined the Muskutri Mission school in Jashpur. I had produced my school leaving certificate. My parents are Hindu Sansari Uraons. At the Muskutri Mission my name was changed by the school teacher to John Minz and formerly I objected. The teacher said there was no harm and hence used to answer to the name of John Minz. When I left the school a certificate was given in which I am shown as John Minz. My father's name was also changed to Mangra Minz. I later joined the Loyola High School and when I left it last year I applied to the Inspector of Schools for correcting my name in the certificate.

When I was in the Loyola High School the headmaster asked me to work as a Pracharak on Rs. 25 per month salary but as I wanted to continue my studies I refused. I was given free education. The date of birth is 25th January 1936. (Certificate produced and seen).

To Mr. Shinde—

During the school I was required to attend Bible classes although I did not want to attend. No Padri or anybody told me in the school to become a Christian. When I left the Loyola High School in the middle of the session they did not give me the school-leaving certificate although demanded. In the certificate the caste is shown as Uraon. I was not given the school leaving certificate because I left in the middle of the term and teachers said that I did not listen to their advice. I did not complain to the education authorities that I was not given the school certificate. It is not true that I was rusticated from the Loyola High School.

No. 13

*Name—*Elijar.

*Father's name—*Jagati.

*Caste—*Uraon Christian.

*Address—*Karcha village, tahsil Samri.

I do not know to what Church I belong but I am a Christian. I am a born Christian. Last year my father was assaulted by Deonath and as a result of the injuries my father died. A case concerning that incident is going on. About a month back the Police Sub-Inspector of Samri visited my village to attach my standing crops. He told me to become a Hindu and said that I was being put to this trouble because I was a Christian. He told me that if I became a Hindu I would be allowed to cut the crop because it was known to every one that for the last 10 years my father had been sowing the crops in that field. The Sub-Inspector further said that if I wanted money, he would give Rs. 10. I refused to accept the money.

To Shri Dube, Pleader—

There was a dispute between Deonath and my deceased father over the possession of a field. In that quarrel I gave a stick blow first to Deonath. There were about 10 to 15 persons present when the Sub-Inspector offered me Rs. 10 to become a Hindu. I did not report the matter to any one.

No. 14

*Name—*Sukna.

*Father's name—*Sardar.

*Caste—*Uraon.

*Occupation—*Cultivator.

*Address—*Karmi in Kusmi tahsil.

I am a panch amongst Uraons. I know the customs and manners followed by the Uraon community. They are Hindus, and follow the Hindu religion, its customs and manners. In respect of birth, death and marriages they follow Hindu customs. Hindu festivals like Diwali, holi, etc., are observed by us. We worship the cows also. Cow-killing is not allowed in our religion. The Uraons worship Shio and Mahadeo in Sarana. Amongst Uraons there are Gotras. The people of the same gotra cannot marry.

To Mr. Shinde—

I am illiterate. Uraon is a caste of Hindus. We are Uraon Kshatriya. All Uraons are Kshatriyas. Ramayan contains eight Khands. My son reads Ramayan to me. I am a Hindu Uraon. We are Hindus from time immemorial. All Uraons know Ramayan. I do not know what is meant by "Balidan." There is no inter-marriage between Uraons and non-Uraons. We do not have sacrifice of cows amongst Uraons.

No. 15

Name—Kanduram.

Father's name—Silva.

Caste—Uraon.

Occupation—Cultivator.

Address—Karada.

Agnu Gaothia's son has become a Christian and is a Pracharak. He once asked me to become a Christian but I declined. Gaothia and his son said that if I did not become a Christian according to his direction, he would turn me out of the village.

To Mr. Shinde—

There are about seven families of Christians and about 12 of Uraons. I have never heard the name of Jharkhand.

No. 16

Name—Mst. Ledhi w/o Sukha.

Caste—Uraon.

Address—Deogadh, P. S. Sitapur.

One Rupsahai came to my village about a year ago along with other persons and asked me to become a Christian. When I refused they beat me. My husband was not present in the house at the time. Rupsahai is the Pracharak. There are about six families of Christians and five families of Uraons in my village.

To Mr. Lakra—

As there was no one else nearabout, no one came to rescue me when I was assaulted. I reported the matter to the Police. No enquiry has yet been made.

ACTIVITIES OF CHRISTIAN MISSIONS IN THE EASTERN STATES
AND PROSELYTISM IN THE UDAIPUR STATE BY THE JESUIT
MISSION

Copy of letter No. F. 751-JMS-35, dated the 20th April 1936, from Lt.-Col. A. S. Meek, Agent to the Governor-General, Eastern States, Ranchi, to the Political Secretary to the Government of India in the Foreign and Political Department, New Delhi.

SUBJECT:—*Christian Missions in the Eastern States : Proselytism in the Udaipur State by the Jesuit Mission*

I have the honour to make a report to the Government of India on ^a difference of opinion which has arisen between myself and the Roman Catholic Bishop of Ranchi in respect of the activities of the Jesuit fathers in the Udaipur State, which is at present under my guardianship during minority, as are the States of Jashpur and Gangpur which figure prominently in the report. The matter has an immediate bearing on one State but it involves a question of general policy which may have far-reaching effect in the States of this Agency. I will begin my report by describing the incidents leading up to this difference of opinion and showing in detail the action taken by myself.

2. At a later stage in this letter will be given a general account of missionary activity in this part of India with particular reference to the movement in the Jashpur State, and I will show that missionary activity in the Eastern States has been chiefly directed to such of them as are near the Ranchi district, where Christianity has made great headway. According to the census report of 1931 the total number of Christians in the States of this Agency was 126,532, and of these 48,700 were in the Jashpur State, 61,171 in the Gangpur State, 3,000 in Bonai and 1,400 in Bamra. In the Raigarh State, the borders of which march with those of Gangpur and Udaipur, there were 143 Christians. There were only 29 Christians in the Surguja State, where the Maharaja has shown a determination not to permit the entry of mission agents from Jashpur and not to allow the conversion of his subjects. There were no Christians in the Udaipur State. The ruling family of that State has a very close connection with that of Surguja, and the present minor Chief is a son of the Maharaja of Surguja who was adopted by the late Raja of Udaipur. It may be taken for granted that the minor Raja will pursue the policy of his father when he comes to the gadi in so far as missionary activity is concerned. The Udaipur State is bounded by Surguja on the north and west, by Raigarh on the south, and by Jashpur on the east. The portion of it which is bounded by the Jashpur State is small, and forms a re-entrant running into the Jashpur State. There is a mission station called Tapkara in charge of a Jesuit father in Jashpur State close to this portion of the Udaipur State. In the month of August 1935 the Bishop of Ranchi came to see my predecessor, Mr. Evans, and made request that arrangements should be made in the Udaipur State for the Roman Catholic fathers to pay occasional visits to the Christian communities there. It was not his wish to erect any buildings in the Udaipur State such as would constitute a regular settlement. This led Mr. Evans to make enquiry as to how many Christians there were in the State and the Superintendent reported that there were six families

said to be Christians, but that they did not make open profession of Christianity. Shortly afterwards the Superintendent made a report that about a hundred people had gone to Tapkara for loans of money and to be converted to Christianity. The Bishop came to see Mr. Evans again in September 1935 and asked for permission to erect Kachcha buildings for schools and chapels in the Udaipur State, and in doing so he said he would undertake that Christians in the State would be loyal and obedient subjects of the Ruler. Mr. Evans informed the Bishop that he was not prepared to take any action on this matter and that he must leave it for me to decide on my return from leave. The Bishop had also desired Mr. Evans to induce the Raja of Raigarh to allow missionary enterprise in that State and Mr. Evans told him that that was entirely a matter for the Chief himself.

3. I met the Bishop at the end of January 1936. He asked for my good offices in connection with missionary activities in Raigarh and I gave him the same answer as Mr. Evans had given him. I had previously been in the Raigarh State and the Chief had informed me that he had the strongest objection to the conversion of his people to Christianity and enquired whether I had any objection to his introducing a law to regulate proselytism. I told him that I had no objection and that he was competent to introduce the law he proposed, a copy of which I append to this report (pp. 17-18). Going on to discuss the question of affairs in Udaipur the Bishop informed me that from the beginning of June 1935 there had been a spontaneous mass movement amongst the Uraons of that State towards conversion to Christianity, that some 6,000 persons had offered themselves for instruction with a view to baptism, and that these people had crossed the Udaipur State border and gone to the mission station in Jashpur to announce their decision. The Bishop said that prior to June 1935 he had no thought of making converts in Udaipur and he described this influx of people as having been actuated by a knowledge of the benefits to be received from education in mission schools and from social relationship with the Christian population of Jashpur and the Ranchi district, as also of the general benefit to be obtained from membership of the Christian religion. I said to the Bishop that I had heard talk of the inducement to Uraons and other aborigines to become Christians through the advancement of loans on their accepting Christianity. He replied that the Mission advanced loans to Christians in need of money and that the knowledge of this fact might certainly be one of the inducements for such people to embrace Christianity, but the giving of loans was merely an incident in the Mission's relations with its people and was not a means of enticing people into the fold. Questioned as to the exact procedure in conversion the Bishop stated that the would-be convert came to a Mission station with a request that he should be received. Thereafter an enquiry was made, and if it was found that the applicant was a suitable candidate he was accepted and his name was recorded. The man's top-knot of hair was then cut off by his own friends, that being the custom among the Indian Christians. The candidate's name having been inscribed he was then given instruction in the Christian religion and after a period of from three to nine months he was baptized. In the Udaipur State, the Bishop said, teachers had been at work but no priest had gone there and he did not intend to send one without my permission. I explained that my position in respect of the Mission in States under minority administration had nothing to do with my own personal feelings and that my duty was to serve the interest of the Ruling House and to see that nothing was done during minority which would embarrass the

Chief when he came to the gadi. The Bishop declared that he fully understood this but that no Chief could deny the right of any subject to change his religion when that subject of his own free will desired to do so, and he maintained that in Udaipur the large body of people who wished to become Christians had the right to demand the services of the Mission priests. He laid stress on the fact that when a similar case had arisen in the Gangpur State in 1903 the Lieutenant-Governor of Bengal had authorised the entry of missionaries into that State for the purpose of ministration. I pointed out to the Bishop that if his request were allowed a great part of the population of the Udaipur State might have become Christians by the time the Raja came to the gadi and I observed that the Raja was the son of the Maharaja of Surguja whose emphatic views on the subject of conversion he knew full well. I explained that I could not accept his request without referring the whole matter to the Government of India. I had previously warned both the Political Agent and the Superintendent to ensure that the missionaries did not establish themselves in the State in such a way as would make it difficult to expel them, and on the 8th of February the Bishop called and represented to me that the Superintendent was taking action to prevent his catechists working in the State. He desired me to give orders to the Superintendent to allow full freedom to the Mission catechists, on the undertaking that no priest would be sent into the State until the orders of the Government of India had been received. I told him that it was my desire that he should issue an order to his catechists that they should leave the State for the present pending the receipt of the Government of India's instructions. The Bishop replied that he could not agree to that action which would amount to an admission that the Mission had done something wrong. I showed him that if he felt that he could not take this action it would be necessary for me to order the expulsion of the catechists and that I was very loath to take that step. He said that the matter was one he must discuss with his fellow prelates and that he would let me have his reply in due course. I had in the meantime instructed the Political Agent to go to Udaipur and make a personal enquiry into the whole matter. Colonel Murphy went immediately to Udaipur and visited 15 of the villages in the re-entrant to which I have referred, his visit being without any previous intimation. He found that the statement that the movement of the people in the Udaipur State towards Christianity was entirely spontaneous and actuated by a knowledge of the benefits to be received was entirely incorrect. The people concerned had no knowledge whatever regarding such benefits and had been actuated by one idea, and one idea only, that being the receipt of money from the Mission on loan. He found that the people had no complaint regarding rent assessments or undue harassment by State officials, and I have to state here that there has been a regular settlement in the State. There was, the Political Agent found, a certain measure of economic hardship, common to many of the States at present owing to the failure of rains last October and the poverty of the ensuing winter crop. He found that information had been disseminated throughout this area of the State that loans were to be readily obtained at the Mission station at Tapkara on a note of hand without security, all that was required of payees being that they should have their top-knot cut off. Some of the people who had received loans were minors, while some were casual labourers, and it was evident that the number of persons who had taken loans and had had their top-knots cut off was much less than had been represented to me by the Bishop, it appearing that when one member of a

family had taken a loan all the members of that family were shown as would-be converts. The rate of interest taken was 10 per cent, and in a large number of cases examined one year's interest had been deducted in advance. Christian schools had been started by catechists who had invaded the State from Jashpur and in one instance a Mission teacher had stopped the boys of the hamlet from going to the State school. People questioned made it plain that their only purpose in going to the Mission station had been to get money and all said that without this payment of money none would have sought to become Christian. In one case a preacher had settled down in a village and announced that he would not leave it until he had made recovery of the loan-money advanced. Colonel Murphy ascertained that in 1929 a Christian preacher from the Tapkara station had come into the State and had been expelled by the State authorities. The same man had been largely responsible for engineering the new movement and was even then in the State. On the 28th February, I received a letter from the Bishop that he had discussed the whole matter with his staff. He maintained that the action of the Mission in the State was entirely *bona fide*. I quote these words from his letter: "The taking of loans is not a motive of conversion, but it is in the eyes of the Aborigines a sign of adherence and a pledge of earnestness and sincerity." He said that catechists had been sent into Udaipur for the sole purpose of meeting the earnest wishes of the new converts for religious instruction, and he stated that it was impossible for him to order that they should leave. On the 1st of March the Bishop again wrote to me saying that as I had expressed the wish that the giving of loans to Udaipur subjects should be discontinued he had passed orders to that effect. He also wrote that he had to repeat his decision that he could not order the withdrawal of Mission agents from the State but that he had issued instructions that if I issued warrants for their expulsion these orders were to be peacefully obeyed. I thereupon instructed the Political Agent to issue orders requiring all the Mission agents to remove themselves from the State forthwith and this order was carried out, the Bishop intimating his protest at my action. Thereafter I received a communication from Colonel Murphy that on receipt of a report that the catechists expelled from the State had taken with them a number of children to keep in the school at Tapkara for instruction he was proceeding to Tapkara to enquire into the matter.

4. On the 9th of April the Bishop of Ranchi paid me another visit and endeavoured to secure a modification of my views. After this visit I received the Political Agent's report on his local inspection at Tapkara and he informed me that Father Gallagher had in his charge at that place 120 children, boys and girls, who had been brought over from the Udaipur State and kept in hostels at Tapkara for the purpose of education and instruction in religion. The Father alleged that these children had been brought away by the Mission agents before the orders of expulsion from the Udaipur State had been issued and he claimed that the children had been brought at the desire of their parents. A further report on this subject is awaited, but in the meantime I have considered it necessary to write to the Bishop of Ranchi requiring him to issue orders for the removal of the children from the Jashpur State. I have called his attention to the principle that I had stated in conversation, that I could not permit any action to be taken in the Jashpur State during minority which would be considered by any neighbouring State to be detrimental to its interests. I have drawn his attention to the fact that when

the Mission in the year 1932 sought to have improved house accommodation His Excellency the Governor of the Central Provinces refused to entertain its request and stated that it was against the accepted policy of Government to grant to Missions in States under management facilities of a nature which would change essentially the *status quo* or commit the minor Chief, when he came of age, to a new policy. I have shown him that His Excellency had further laid it down that the Mission should not introduce any new activity into the State in time of minority, and I have made it plain that the Mission has been interfering with the Udaipur State and its people and taking action which represents a new activity. I have pointed out to him that when the Fathers were permitted to enter the State they did so on the understanding that they would go there for the supervision of the catechists and for work amongst the people of Jashpur and not with a view to using that territory as a base for operations in neighbouring States. I have warned the Bishop that the children should be returned to their homes in Udaipur and that if they are removed from Jashpur and not returned to their homes the Mission will take this action on its own responsibility. I have intimated that, if the children have not been removed within 14 days from the date of issue of my letter, the State authorities will take action to ensure that my orders are carried out. I have stated that I assume that the Bishop will satisfy himself of the correctness of the position of the Mission with regard to sections 361 and 362 of the Indian Penal Code which define the offences of kidnapping and abduction. I had previously expressed to the Bishop my wish that he should transfer from Tapkara the Anglo-Indian priest in charge of that station, Father Gallagher, and in our conversation on the 9th April the Bishop had shown his inability to take that action. I have now required that Father Gallagher should be removed from the State and not permitted to return to it. This priest went to the State in the year 1925 and has never been *persona grata* with the State administration. In the year 1930 he erected buildings at Tapkara for hostel purposes without obtaining permission from the State and I have reason to believe that it is in those buildings the Udaipur children are now living. In the year 1933 this priest interfered in the administrative affairs of the State and threatened one of the State patwaris with the result that my predecessor, Mr. Gibson, conveyed orders to the Superintendent that he should administer a warning to him. It is this priest who has been responsible for the activity of the Mission in the Udaipur State. I must explain to the Government of India that I considered the advisability of deferring action in this matter of the removal of the children and of Father Gallagher from the Jashpur State pending reference to the Government of India but that looking to the length of time that must elapse before receipt of orders from the Government of India and to the subtlety of the Jesuits in establishing their position I have thought it essential to deal with the matter at once on my own responsibility.

5. To enable the Government of India fully to appreciate the incidents I have related in connection with missionary work in the Udaipur State, I will give some account of the rise of Christian Missions in this part of India and of the spread of their activities generally in the Eastern States.

6. In 1845 the German Lutheran Mission was established in Ranchi. Prior to their coming—I quote from the Final Report on the Survey and Settlement Operations in the District of Ranchi, 1909-10—there had been deep seated agrarian discontent amongst the aboriginal population in the Chhota-Nagpur area. British courts of justice were established in 1834 and

though they were useful in checking the most glaring abuses they did not remove the causes of discontent. By the year 1857 the missionaries had a considerable following and the Christians were becoming a powerful and organised society whose members, backed by the moral and financial support of the missionaries, were able to assert their rights successfully in the courts. An impression gained ground that the best means of successfully shaking off the oppression of the landlord was by becoming Christian. This resulted in the persecution of the Christians during the absence of the executive authorities after the Mutiny, but when the executive authorities returned the Christians were to some extent compensated for their losses and it came to be believed that they as a class were specially favoured by Government. The result was that by 1859 there had been a great accession to strength of the ranks of nominal Christians. The Chhota-Nagpur Tenures Act was passed in 1869 and the position of raiyats became one of contract and was greatly improved; and the influence of the European missionaries continually extended, and they became not only the spiritual head of the village communities but their advisers and guides in all temporal matters, supplanting the zamindar and the official in their power with the people in large tracts of country. In further settlement operations it was found that the people of the khas villages of the Maharaja of Chhota-Nagpur, who were content with their tenancies, had not become Christians. The system of beth-begar or forced labour continued to be prevalent in the Chhota-Nagpur country and there was constant trouble on this account. About 1886 the Jesuits began Mission work in Ranchi on a large scale and they with the other missionaries took an active interest in the temporal affairs of their people. Within three or four years 40,000 converts joined the Roman Catholic Mission and the influence of the Christian population reacted on their non-Christian brethren disturbing their relations with their landlords. A Commutation Act was passed in 1897 whereby tenants could secure under the orders of Government freedom from praedial services in return for cash payment. It was found however that little recourse was had to the provisions of this act for the reason that the system of praedial services was popular when fairly worked, and that the raiyats who were on bad terms with their landlords became nominal Christians and refused to perform any service whatsoever under the protection of the Mission organisations, while those who were on good terms with their landlords had no objection to working off a portion of their rent liabilities in the shape of labour.

7. The first direct evidence I have come across in the matter of missionary activity in the Eastern States is obtained in letter No. 13087 of 7th November 1904 from the Chief Secretary to the Chief Commissioner of the Central Provinces, to the Secretary to the Government of India in the Foreign Department. That letter shows that in the year 1893, Mr. Fraser (afterwards Sir Andrew Fraser), who was at that time Commissioner of Chhattisgarh, gave authority, without reference to the Local Government, for the acquisition of land for Mission purposes in the Bastar State at a time when the State was under Government management. In the following year a similar application for the acquisition of land in the Kawardha State was received, and the matter being referred to the Local Government, it was laid down that alienation of land for Mission purposes in a State under the administration of Government should be refused on the principle that the fiduciary position of Government required that it should not take action which might be liable to misconstruction and of which the result might be distasteful

to the Chief on his attaining majority. In letter No. 4689 I. B. of 31st December 1904, the Government of India indicated their approval of this statement of policy.

8. About the year 1900 the German Lutheran Mission opened two stations in the Gangpur State without the permission of the Ruler and without reference to the Local Government. The Chief made protest, but the political authorities decided that as the missionaries were actually settled in the State they should be allowed to remain there. One of these missionaries thereafter openly preached disobedience to the Chief's orders in the matter of begar, the demand for which was moderate, and the missionaries generally made promises to the raiyats that they would secure their freedom from various petty demands of the Darbar, a principle of insubordination being set up and fanned amongst the aboriginal people, who were of the same class as those belonging to the Missions in Chhota-Nagpur. The result of this was that one missionary was removed from the State under the orders of the Commissioner of Chhota-Nagpur who acted at that time as Political Officer; but the teaching had taken root and for some years the Christian converts set themselves steadily to oppose the Chief, so that when a European Diwan was appointed to the State in 1903 he found it difficult to get any of the usual services performed for himself. He found that some of the people refused to make payment of part of their rents which were paid in kind. The Christians were quite out of hand, but he dealt firmly with the position, and later on took up settlement operations. He formed the opinion that the majority of people who joined the Missions did so out of motives of policy and in the expectation of some advantage to be obtained and not for any spiritual benefit expected.

9. The missionaries entered Jashpur apparently at about the same time as they did the Gangpur State, and that they did not do so upon the willing invitation of the Chief revealed in a letter of 10th June 1923 from the Roman Catholic Archbishop of Calcutta to the Political Agent at Raipur in which occurs the following sentence: "In Gangpur [which is in many respects similar to Jashpur and where we started establishing Christianities (*sic*) about the same time as in Jashpur], the Raja—under pressure of the Government of Bengal, within whose jurisdiction Gangpur then was—gave me a perpetual lease at the usual rent, of an extensive plot of tenure land at Kesramal in 1907; and since then, the Chief—quite willingly this time—has granted me leases of two more plots one at Hamirpur and one at Gaibira. In Jashpur so far we have had only verbal grants." The Archbishop desired the Political Agent to give him a set of perpetual leases, action in which he failed.

10. The first mention on the Agency record of the work of the missionaries in Jashpur is contained in a memorandum made by the Commissioner of Chhattisgarh in 1903 on the subject of a conversation he had had with the Diwan of Jashpur. I extract this passage: "I understand from Mr. Mears (the Diwan) that European Missionaries have had hitherto no footing in this State. The recognised custom is that no European is to be allowed to go into any Feudatory State without the permission of the Commissioner having been first obtained. The Raja should see that this is duly observed. With regard to tenants who allege themselves to be Christians and refuse to render beth-begar, since such services are part and parcel of the rent due from such tenants, the refusal amounts to a refusal to pay the rent due. Any such instance occurring should be treated as a case and the party concerned called

on to show cause why he should not be ejected from his land." The Commissioner sent a copy of his note to the Raja. This Chief was afterwards deposed with the approval of the Government of India for maladministration (letter No. 1021-883-P, dated the 26th June 1923, from the Government of India to the Government of the Central Provinces) and it being my purpose to show that that deposition was the direct result of Mission activities in the State I feel that I must trouble the Government of India with a fully detailed narrative of subsequent affairs.

11. In the year 1906 the German Lutheran Mission made application to the Political Agent stating that people of Jashpur desired to become Christians and that the Raja had no wish that they should become Christians; and the Mission requested that the Political Agent should issue a licence for the entry of Indian preachers into the State. The Political Agent sent reply that he could not issue any such licence but he said that he had reason to know that the Raja had no prejudice against Christianity and that he would address him on the subject. At the same time he advised the Mission to be careful not to flout local prejudice and he expressed the opinion that it would be preferable that the Mission authorities should arrange that aborigines of the State who wished to change their religion should go over for that purpose to the Ranchi district. The Political Agent wrote a letter to the Raja that he should observe complete impartiality in matters relating to religion and that he should not prevent the entry of Mission preachers into the State. In the same year the Archbishop of Calcutta wrote to the Political Agent complaining of the treatment accorded to Christians in Jashpur. The Political Agent in reply wrote to the Archbishop that the Chief was "a most benign and gentle Ruler" and he warned the Archbishop that those people in British India who stirred up agitation against the system of beth-begar in the States knew nothing whatever of the meaning of the system as applied there and that the system was not a harsh one as they imagined. On the same day the Political Agent wrote to the Raja and administered to him a peremptory warning with regard to the complaints made in the matter of the treatment of Christians. This brought a reply from the Chief that he did not want any Christians in his State as he felt that their presence was a danger to him and to his administration. The following year serious friction occurred and the Political Agent, Mr. Laurie, brought about an agreement for the future conduct of Mission work at a conference held by himself and attended by the Roman Catholic Archbishop of Calcutta and some Jesuit Priests and representatives of the German Lutheran Evangelical Mission. The Raja was prevailed upon to agree to terms of a *modus vivendi* but friction continued and a few months later the Raja sent in a memorial of protest. His case was that "conversion to Christianity was synonymous with subversion of old custom and existing rights and obligations" He stated that the catechists induced catechumens to rebel against his authority, and refuse to render services due from them as rent-free holders of certain lands. He demanded that he should be permitted to vindicate his authority and enforce his traditional rights. The Political Agent was anxious to support the Missions and while admitting that catechists did ignore the Ruler he held that the latter must abide by the agreement to which he had subscribed and advised that he should abolish the system of beth-begar and assess all tenants to full rent. The matter was examined by a new Political Agent, Mr. Brett the following year and he reported that he had made special enquiries in the Jashpur State

and had found that some 30,000 people were claimed by the Roman Catholics and some 15,000 by the Lutheran Mission as enquirers after Christianity. All these people were of the Uraon tribe of aborigines. Almost all of them had signified abandonment of their old beliefs by having their top-knots of hair cut off, a ceremony performed in the presence of a European father or pastor, and very few of them had actually been baptized. None of the European missionaries at that time resided in the State, but they were posted at various places beyond and close to the border and they carried on their work in the State by means of catechists who were converted Uraons belonging to neighbouring British territory. These catechists were distributed throughout the villages, the residents of which had submitted to the top-knot-cutting ceremony, and their duty was to instruct enquiries in the elements of Christianity and to gain over new converts. Referring to the complaint of the Raja that the catechists interfered in secular matters and instigated people to refuse to tender compulsory forced labour, the Political Agent showed that this labour was an incident of the State tenure common to all the States and expressed the opinion that in this respect the people had no legitimate cause of complaint and that the Chief was a considerate and indeed a generous Ruler.

12. Mr. Brett stated that the Chief maintained that he had accepted the agreement of 1907 under pressure from the Political Agent and that he would not be satisfied until all foreign preachers had been expelled from his territory. The Political Agent expressed his own opinion that it was a matter for regret that the missionaries had ever been allowed to extend their propaganda to this State, but that matters having advanced so far it was not possible to give the Chief permission to take the action he desired. The Central Provinces Government passed orders in September 1908. They held that the Raja could not be given general permission to forbid all missionaries and preachers from entering the State. The Political Agent was ordered to advise the Raja that it was inconsistent with the principles of liberty recognised in British India that the missionaries should be prevented from building houses in his State. Any resistance by Christians to the lawful demands of the State should be dealt with according to law. At the same time the Political Agent was instructed to warn missionary societies that they must not expect any support from Government against the Raja if their preachers encouraged his subjects to resist his lawful demands. It was to be explained to the societies that it was their duty properly to supervise their preachers, and that if they were found to be stirring up dissatisfaction with the Chief's authority the Political Agent would be justified in excluding them as a class from the State. If the preachers faithfully abstained from any action of this kind and confined themselves to religious preaching the Chief would not molest them. Thereafter there was continual complaint on the part of the missionaries against the conduct of the administration and continual complaint by the Ruling Chief in respect of the missionaries and their activities. A serious state of affairs having developed the Political Agent, Mr. Blakesley, made a thorough enquiry in Jashpur and submitted a full report to the Local Government in 1913. He found that the movement towards Christianity in the Jashpur State was in no sense a religious one: it was one actuated in lesser measure by the expectation of social benefits to be obtained, Christians being able to get their children married by missionaries in the adjoining districts of British India without incurring heavy expenditure, but the real governing causes were political and agrarian. It was the belief of Christian converts that by becoming Christians they would secure freedom from compulsory

service, the commutation of cesses into cash rental and the settlement of their land revenue such as had been secured in the Chhota-Nagpur division. 'He found that the missionaries had advanced loans to many of their converts and that the missionaries had a considerable hold on them by means of these loans. He found that the catechists interfered on every possible occasion in the temporal affairs of the Christian converts, whom they called "their raiyats". These catechists carried complaint to the missionaries, wrote petitions for the converts, accompanied them to the courts, worked out cases for them, and generally acted as unrecognised vakils, the State authorities having on control over them at all. The Political Agent was of opinion that the Ruler had no antipathy whatever to Christianity as such. The Ruler was a Hindu, and the aborigines were animists, and the Chief, he thought had no more interest in the aboriginal faith than he had in Christianity. His distrust and dislike of missionary propaganda, especially that of the Jesuits, arose solely out of the agrarian and political agitation and the subversion of his authority which he foresaw, and against which he sought in vain the protection of the political authorities. Mr. Blakesley showed that, under the guise of religious proselytism, political propaganda had been spread throughout the State. The Roman Catholic priests alleged that they had no concern with the temporal affairs of the State, but this was abundantly disproved, and the Archbishop had himself been continually referring to the Political Agent in respect of temporal matters. He expressed the opinion that the Ruler's authority had been seriously undermined, a result which, he observed, the Chief had himself expected from the spread of mission activity in his State. He pointed out that his predecessor had in 1906 assured the Chief that he would be responsible that his authority in his State would not be weakened by people becoming converted to Christianity, a promise that had not been maintained. He showed that the Raja had acted under political pressure in allowing extension of missionary activity in his State. He recommended that the Chief should be permitted to exclude Jesuit missionaries and their catechists from the State. He did not recommend that his action should be taken in respect of the Lutherans who, he said, were less inclined to interfere in temporal affairs. If this proposal were not accepted, he advised that no missionary or catechist should be permitted to enter or reside in the State except with the permission of the Chief.

13. Mr. Blakesley's report was submitted by the Commissioner of Chhattisgarh to the Local Government. The Commissioner was Mr. Laurie who had been Political Agent in 1907 and it was this officer who had, according to the Raja, brought pressure to bear upon him in that year in accepting the agreement with regard to the conduct of mission work. Mr. Blakesley had stated in his report that Mr. Laurie had favoured the missions as against the Ruler and there was a definite cleavage between the two officers. The Local Government passed their orders in the matter in June 1913. It accepted the Political Agent's conclusions as to the actual state of affairs in Jashpur, but declined to accept his recommendations. The Chief Commissioner was then Sir Benjamin Robertson and he found it impossible to take any action other than that indicated by Sir Reginald Cradock in his orders of 1908. This decision was soon followed by the entry into the State of the Belgian Jesuits who had hitherto worked from the Ranchi District and since that time they have been in residence there. Sir Benjamin Robertson left it on record that the Raja of Jashpur was a very well disposed and kind Ruler.

He made a note of an interview he had had with the Archbishop of Calcutta and wrote that he had had to disabuse the Archbishop of his idea that the State was British territory. The Archbishop he said, had intimated to him that the preachers employed in the State were as a class not all that they should be. Sir Benjamin indicated his own personal feeling of repugnance to giving support to the missionaries against such an excellent old man as the Ruling Chief. Another interesting admission of the Archbishop of Calcutta is recorded by Mr. Napier, who was acting for a time as Commissioner of Chhattisgarh in 1912. The Archbishop said to Mr. Napier that, putting aside all cant, he did not suppose that the majority of the aboriginal Christians in the States had much feeling either way in the matter of religion but that they saw how the Uraons over the border in British districts had prospered in material welfare and they embraced Christianity in the hope that such material benefit would result to themselves. That being so, the Archbishop said, he could not understand the hostile attitude of the Raja who must also gain from the material prosperity of the people. The Archbishop told Mr. Napier that when trouble had occurred in Gangpur Sir Andrew Fraser, the Lieutenant-Governor of Bengal, had intervened, and had secured an arrangement whereby priests were settled in Gangpur State to supervise the preachers. He desired that that action should be taken also in Jashpur. Mr. Napier told the Archbishop then that what the Raja of Jashpur was afraid of was that the missionaries "would raise up a power within his power and would undermine his authority". I will set down here also the gist of a note made by Mr. Napier that the Anglican Bishop of Nagpur, who had worked by the side of the Jesuit Mission, had told him that they had no real hope of Christianising adult men and women but that they did hope to be able to instil the doctrine into the minds of children. This accounts for the recent action of the Jesuits in removing children from the Udaipur State to the Catholic station at Tapkara in Jashpur.

14. I now come to the disturbances which occurred in Jashpur in 1922. and which resulted in some loss of life and in the deposition of the Chief. In May 1922 the Superintendent of Police at Ranchi, informed the Bihar and Orissa Government that a society had been formed by the Lutherans of Ranchi called The Unity Samaj, that its object was the improvement of the lot of aborigines generally, and that people of all creeds had joined it. In July an Englishman, who had been in Jashpur in connection with the recruitment of coolies for the tea-gardens in Assam, reported to the Political Agent that there was a dangerous movement amongst mission preachers in the State and that secret societies had been formed. In August 1922 the Roman Catholic Archbishop of Calcutta wrote to the Political Agent sending an account by one of his priests of the bad state of affairs then existing in Jashpur. This priest showed that the Raja had ceased to take any interest in the affairs of his State, that the administration was bad, that Lutheran preachers were fomenting trouble that would lead to rebellion and that the Roman Catholics had no hand in the movement. I will not go into the details of the disturbances. Enquiry revealed that the trouble was caused by the Unity Samaj acting through the agency of the Lutheran pastors and preachers. A state of rebellion ensued, and the Raja connived at illegal acts of repression designed to secure his secret purpose of expelling the mission agents from his State. The Raja clearly failed in his duty at this stage and was deposed as has already been stated. An Extra-Assistant Commissioner of the Central

Provinces Government was appointed as Diwan and after the death of the Chief some years later this officer was appointed Superintendent of the State, a position which he still holds.

15. After the deposition of the Chief the Superintendent, a Muhammedan officer, took a strong hold of the administration and proceeded with settlement work. The principle was laid down that in respect of the missions, matters were to be left as far as possible in *status quo*, missionaries neither being encouraged nor discouraged and they being allowed no better footing in the State than they already enjoyed. No trouble of any serious dimensions seems to have taken place till 1927 when the Superintendent made report that the Roman Catholic Mission was taking strong action in spreading Christianity through the large Khuria Zamindari, a jagir of the State, which had hitherto not entered the field of missionary activity. The Political Agent thereupon wrote to the missionary in charge. He stated that the Zamindar had very strong objection to missionary work, holding that where missionaries went there went trouble. The Zamindar, he stated, had made personal complaint to him in respect of the invasion of his country by preachers and Christians and of their settlement there without his permission at the instigation of the missionaries. These people the Zamindar had said, were being taught by the preachers to flout his authority. The Political Agent warned the missionary that if there was the slightest likelihood of trouble, he would have no hesitation in closing this ilaqa to missionary work altogether. He pointed out that the settlement of this Zamindari was no concern of the mission and that if the Zamindar did not want Christians he would certainly not force them upon him. The Superintendent at the same time was ordered to go into the ilaqa and make a report on the conditions obtaining there, and he found that the priests had commenced their operations thereby sending Christians into the country who concealed the fact that they were Christians and took service as field labourers or lived there with relations. When in course of time a sufficient number of such people had taken up their residence in the ilaqa three preachers went into the country and they appointed sixteen assistants from amongst the Christians who had gone to live there, and a mass movement of conversion to Christianity ensued.

16. Describing the position as it is to day in Jashpur the Superintendent gives the population of the State as 193,000, the number of Catholics 50,000 and that of Lutherans 4,000. Christians are now to be found in practically all villages of the State and continual pressure is being exerted by the fathers to secure the conversion of the remaining part of the population. Since the deposition of the Chief a settlement has been effected and all trouble has ceased, and this is ascribed to the influence of the missions. They are 12 Jesuit fathers resident in and distributed throughout the State, the same number as in Gangpur. There are 163 Indian preachers paid at rates of Rs. 4 to Rs. 6 plus a small quantity of rice from each Christian family. The Christians have given these preachers a little land so that each holds also a small farm. They (the preachers) are badly educated people and the Superintendent describes them as mere pawns in the hands of the priests. They act as vakils for their people in all matters, and interfere continually in all temporal affairs. They compound non-cognisable criminal cases and pay the composition money into the mission funds; and they at times hide criminal cases occurring in their communities. In 1935 a preacher was convicted for attempting to suppress the offence of murder and the record of the trial shows that

one of the Catholic fathers knew of the murder and connived at the concealment of the crime. There was a case in 1928 in which preachers so persecuted certain aborigines who had renounced Christianity that one of them committed suicide. The Superintendent shows that these people have no regard for the Ruling House, and that they have it in their hands to cause riot and rebellion. The Superintendent has shown tact in his dealings with the European priest and gets on well with them, but he states that they have no interest in purely humanitarian work and that they have done nothing for the people on the medical side, their whole aim being to secure converts and to increase the number of Christians in the fold. The younger generation, the Superintendent states, know little about religion but are staunch Christians, who are devoted to their priests and have no regard at all for the Chief. The Roman Catholic Mission has established co-operative banks and through these banks they secure the added obedience and devotion of the people. They encourage emigration to the Assam tea gardens, and on the return of the emigrants get them to deposit their savings in the banks. The Superintendent shows that it was only when the late Chief found himself completely trapped by the missionaries that he connived at the harsh measures which led to his deposition. He draws attention to the fact that, as in Gangpur, the preachers first entered the State, and then the political authorities required the Chief to permit the missionaries to reside in the State in order to control the preachers. This officer is of opinion that in course of time the Jesuits will convert all the aborigines of all the States in this part of the Agency. If this were to occur and foreign priests were to be given full freedom of entry and residence the result might be virtually a foreign Government of the whole group. The Superintendent considers that it will be almost impossible for the Ruler of Jashpur to administer his State without the assistance of a European Diwan or of a non-Hindu Indian who is a Government Officer. He relates that when the Chief was deposed, his heir was obliged to leave the State and that the heir became Ruler in 1928 and died two years later, the Superintendent becoming his Diwan. Very strong pressure was brought on the Chief by Hindus in British India to counter Jesuit activity and win over the Uraons to Hinduism. The Chief was sympathetic and relations between him and the Diwan became strained. Had the Chief lived serious trouble would have ensued and he also might have been deposed.

17. After this lengthy historical account of mission work in the Jashpur State, I come to the concluding portion of my letter, and make proposals for the consideration of the Government of India. The general policy of the Government of India has been one of impartiality with regard to the practice of religion and it is now the plea of the Bishop of Ranchi that what he seeks is nothing more than the application of this principle in the States. He maintains that no ruling Chief has any moral right to prevent any of his people from the exercise of freedom of conscience, and he holds that if any Ruler take action to deny the exercise by his subjects of full freedom of conscience the paramount power should secure it; and of course the Bishop maintains that if this thesis is to be accepted it is the duty of the Government of India in its office as guardian of a minority State to apply the same principle. Now in many of the States of the Agency there is missionary activity on a small scale which is looked upon without misgiving by Rulers concerned. One such mission does excellent work in the Nandgaon State in the treatment of leprosy. There is a small Australian Mission in the Mayurbhanj State which has a very small number of adherents and is hardly a noticeable feature. There is a small Baptist mission in the Patna State, which has been established there for many years, and carries on work

amongst Hindu outcastes. It too has not a large number of adherents and is not a source of any anxiety to the Darbar. I spoke to the Maharaja of Patna a few days ago on the subject of conversion, and asked him what he thought about the theory of freedom of conscience. His reply was that it was hardly possible to apply the idea of freedom of conscience to the aborigines in so far as conversion was concerned for the reason that they had no understanding of religion as an educated man understands the term, and that it was quite impossible for them to judge as between the merits of any other faith and those of their own. This, I venture to suggest, touches the root of the matter. I have shown the admissions of the Jesuit Archbishop of Calcutta and of the Anglican Bishop of Ranchi that in so far as religion is concerned the change of faith has practically no meaning for adult men and women amongst aboriginal people. It is to my mind clear from the methods adopted by the Roman Catholic Missionaries that they too know that the theory of freedom of conscience is a sham. They know full well that, as the historical account of missionary enterprise which I have given abundantly proves, the aboriginal people of this part of India change their faith and accept Christianity in the expectation only of material benefits to be received. True religion has nothing whatever to do with the matter. This being so the request of the Bishop of Ranchi for freedom of action in the States cannot be accepted. We are not concerned, I submit, with the question of benefit to be derived by that higher religious life to which it is the purpose of missionary bodies eventually to bring the people we are concerned with the matter of the interference with the people of the States by an outside body the members of which are in the present case Jesuits and foreigners. They have maintained that there should be no interference either on the part of the Government of India through its political officers or on that of the State administration with their work, which work is essentially one of interference with the people and, as my history shows, with the administration of the State. The Roman Catholic Missionaries are now firmly and perpetually installed in the States of Jashpur and Gangpur and I have shown that they are installed there against the will of the Rulers and owing to official pressure brought upon them. We have seen that the late Raja of Jashpur was described by many political officers and by the Chief Commissioner of the Central Provinces as a just and kind Ruler. He was apparently a man of exceptional personal merit who had kept his people content. He saw the danger that lay in store for him after the Missionaries entered his State and he endeavoured to keep them out. They were forced upon him: he lost heart: and when the Missionaries stirred up agitation he was unable to cope with the situation and was deposed. He was deposed as a direct result of a well-intentioned but mistaken use of the advice clause in his sanad which required him to act according to the instructions given him by the political authorities. It may be argued that we have in Gangpur a still greater number of Christians than they are in the Jashpur State and that there has been no rebellion there. I would reply to that that it has been fortunate that there has been no rebellion there: the conditions in Gangpur are not in fact exactly similar to those in Jashpur and the late Ruler there had the good fortune to have been a bad ruler and to have had imposed upon him at the beginning of mission enterprise in the State a European Diwan who was able to control the situation which had already got out of hand when he assumed charge of his office. There has been a European officer of the Bihar and Orissa Service in Gangpur from 1903 till the present day and it cannot be maintained that the rights of the Ruler have been maintained as has been the public peace. I have made mention of the fact that the Maharaja of Surguja is determined to

keep Christianity out of his State and I understand that he adopts on his border very summary methods with any preachers who make attempt to go into his country— methods which if they were officially resorted to me I would not be able to countenance, but which have been very effective for their purpose. Now if the Government of India are to accede to the prayer which the Bishop of Ranchi proposes to make to them against my action it will be necessary for me to apply whatever principle is to be applied in the Udaipur State to States under their own Chiefs through the advice clause. In Surguja there has never been a revenue settlement. The State is one of over 6,000 square miles in extent and the people are very primitive. They have been kept content through the exclusion of outside interference and by, I understand, a very light assessment ; but were Jesuit interference to be admitted in that State there is every likelihood that a rebellion might ensue, the administration holding only a very light authority throughout the territory. In the Bastar State we have similar conditions, in an area twice the size. There settlement operations have created a more stable agrarian position but there are large tracts of country over which the administration has hardly any hold. Propaganda there, religious or other, would have effects which might conceivably be far beyond the power of the administration to deal with. It is not to be denied that, when a State such as Jashpur is situated on the borders of a British district which has become permeated with Christianity, there must be certain influence in the State created through the natural effects of contact. These effects however will be gradual and must be left to be dealt with by the State administration in its own way, and I would urge that the Government of India should be very zealous to prevent a recurrence in any State of this Agency of the events that took place in Jashpur. In respect of the Udaipur State and of the particular points arising from my disagreement with the Bishop of Ranchi I make request that the Government of India give me their support in the following propositions :—

- (1) The Udaipur State should remain in so far as the religion, habits and customs of its population are concerned in the same general condition as it was on the death of the late Ruler, and no interference direct or indirect on the part of any missionary body should be permitted within its boundaries, the admission of catechists and priests across its borders being entirely prohibited, and all teaching designed to secure any change in the mode of religion being prohibited.
- (2) It follows from the above proposition that the acceptance by State subjects of loans of money emanating from mission sources should be prohibited.
- (3) The removal from the State of State subjects or their children for the purpose of religious teaching or for conversion should be prohibited. This prohibition will not prevent any State subject having the State of his own free will and making his permanent residence elsewhere.
- (4) Missionaries residing or working in a State should not be at liberty to use their stations in that State as a base for religious propaganda or for any work connected with the mission in a neighbouring State and no mission station should be established in any State within five miles of the border of a neighbouring State.

- (5) The Darbar of every State has the right to expel from the State any person Indian or European, whose presence is likely to injure the interests of the people or Ruler, and missionaries are not exempt from the operation of this principle. It follows that a Darbar has power to exclude missionaries and mission activity altogether and to legislate for the control of such activity and of proselytism, to prohibit the entry or residence of foreign ministers of religion or their agents, or of any class of such persons, to require that ministration to Indian Christians shall be conducted by ministers of religion who are subjects of any State or of British India, to limit the number of all such persons aforementioned and to license them, and to take action to secure that religious teaching shall be based on the principle of loyalty to the Ruling House.

18. The acceptance by the Government of India of the propositions stated in my last paragraph and the signification of their approval to the action I have taken with the Bishop of Ranchi will meet the present needs of the Udaipur State. There remains for consideration the question of steps to be taken in the Gangpur and Jashpur States during the remainder of the period of Agency management to secure the position of the Ruler when he comes to the gadi. There can be no question as to the truth of the proposition that the Political Authorities required the Darbar in each case to admit the missionaries, forced the Darbar to submit to the extension of proselytism, and created a position which, if not now modified will make it impossible in all probability for the Ruler on accession to administer his country in his own way. I represent then that action must now be taken so to modify the existing state of affairs as to make it possible for the Ruler to administer his country. The missions have in each case a large Christian following. There can be no thought of securing its reduction and eventual extinction and on the contrary the probability is that Christianity will extend. Whatever arrangements therefore are to be made should provide for the full satisfaction of the religious needs of the Christian community subject to the maintenance of the public peace and the welfare of the State. This must form the subject of further special enquiry and consideration which I will defer pending receipt of the instructions of the Government of India on the other matters brought to their notice in this report.

Copy of letter, dated the 27th April 1936, from Rt. Revd. O. Sevrin, Bishop of Ranchi, to Hon'ble Sir Bertrand Glancy, Secretary to the Government of India, Political Department

I beg to inform you that there has been recently a movement of conversions to Christianity in the Udaipur State of the Eastern States Agency.

Some of the measures taken in this connection by the Agency have created serious difficulties and caused great dissatisfaction.

The Agent to the Governor-General has informed me that he intended referring the matter to Delhi. I am myself preparing a statement on the Mission views and desiderata. It will soon be forwarded.

I pray you may be so kind as to consider my report before taking any decision and to grant me an interview after perusal of my statement.

Copy of letter, dated the 12th May 1936, from Rt. Revd. O. Sevrin, Bishop of Ranchi, to Hon'ble Sir Bertrand Glancy, Secretary to the Government of India, Political Department

From the month of June 1935 onward a general movement of conversions to Christianity took place among the Uraons and Kharias of the State of Udaipur (and to a smaller extent in the State of Raigarh), Eastern States Agency. By the end of 1935 there were 5,949 converts in Udaipur (Enclosure 4). Subsequently the Agent to the Governor-General decided that this movement of conversions ought to be "stayed". In reality the measures taken under his orders had for object the stamping out of all traces of Christianity from the said Udaipur State. I tried in vain to obtain from the A. G. G. a minimum of religious toleration for the converts : his refusal only became more and more accentuated. I deem it now to be my duty to lay my case before higher authority.

It will be best, I think, in order to arrive at a fair appreciation of this movement, to clear the ground by stating from the outset what the movement is not :—

- (1) This movement is not, as it might at first appear, the result of a widespread dissatisfaction among the raiyats with regard to the present administration of the Udaipur State, which dissatisfaction would impel the raiyats to seek the help of the missionaries for the redress of their grievances, for :
 - (a) The movement is confined to the Uraons and Kharias, to the exclusion of all other Aborigines.
 - (b) It has nothing in it of a political nature and it involves no change in the raiyats' relations with the State.
 - (c) It is essentially a peaceful development of these Aborigines within the domestic circle of their homes ; in fact the movement has originated and developed without the slightest commotion on the part of the new Christians.
 - (d) Before admitting these aborigines as Christians the missionaries have carefully ascertained with each group coming over for enlistment that no political or subversive end of any kind was being pursued by them. I myself had a long talk with a large number of those converts and they assured me they were not becoming Christians in order to obtain relief from or redress of grievances.
- (2) This movement is not the result of a propaganda on the part of the R. C. Mission. Up to May 1935 the missionaries had no relations with the Udaipur State subjects, barring the fact that occasional deputations had come to them from this State with a request for admission into Christianity. No heed was actually paid to these deputations, until the movement became so large and so pressing that it could not be further ignored. That the missionaries eventually welcomed it is evidently conceded : they could not consistently do less ; but that they created it is contrary to facts.

(3) This movement cannot be explained by the lure of money. The correspondence of the missionaries in this connection makes it quite clear that they were themselves taken by surprise at this entirely spontaneous move of the Uraons and Kharias of Udaipur. Moreover, as there were neither missionaries nor catechists of the Mission in the said State at the time, it is inconceivable how such a propaganda could have been carried on. Subsequently, however, loans were given to the converts, and it is by basing themselves on this fact that both the Agent to the Governor-General and the Political Agent have assumed that these conversions were due to the lure of money. This is a misreading of the facts, for :—

- (a) The missionaries gave small loans, not prior to the conversions, but after having satisfied themselves that these Aborigines really meant to embrace Christianity and had resolved to change their mode of life in accordance with Christian tenets.
- (b) Only Uraons and Kharias came over for enlistment : other Aborigines equally poor and who, certainly, would have received the same treatment at the hands of the missionaries, kept altogether aloof.
- (c) The converts set about with great eagerness to learn the prayers and the rudiments of the Christian doctrine, many staying at headquarters for the purpose, others sending their boys and girls to the central school for instruction, and all clamouring to have catechists sent to their respective villages in order to be taught there daily, as they could not get away from their homes. In those villages which did receive catechists, the converts went on gathering regularly, in spite of threats, vexations and occasional violence from State Officials and landlords. All this they certainly would not have done, had money been their sole motive, since it meant, risking all they had. As this question would need entering into details I beg to refer you to the correspondence.

The true explanation of the movement is, in reality, a simple and very natural one :

- (a) The Uraons and Kharias of the Udaipur and Raigarh States form, towards the South-West, the vanguard, so to say, of these migrating tribes. Very few Uraons and Kharias are to be found in the States of Sarangarh and Sakti and in the adjoining districts of the Central Provinces. Towards the East, on the contrary, both these tribes are widely spread and have, for the greater part, adopted Christianity. What could be more natural, therefore, than that the Uraons and Kharias of the Udaipur State should wish to be one with their fellow-tribesmen, so as not to remain isolated and handicapped in their social relations and matrimonial alliances ?
- (b) They have gradually become aware that Christianity has meant for their fellow-tribesmen across the borders, not only spiritual, but also social, educational and economic improvement.

- (c) It is a well-known fact that Christianity exercises a powerful attraction on these Aborigines, as answering best, apparently, their aspirations towards religious and moral uplift. This is proved, in particular, by the readiness with which they adapt themselves to Christian ways and discard their centuries-old animistic traditions and customs.

In view of the foregoing considerations I beg to respectfully submit :

- (a) That the said converts cannot morally or legally be prevented from following the religion of their choice.
- (b) That the repressive measures carried on by the order of the Agent to the Governor-General constitute a mere trampling on a common human right.
- (c) That the fact that the people concerned are poor and helpless, Aborigines could in no way justify a denial of their innate, rights.
- (d) That the fact of the State of Udaipur being under Government guardianship cannot be put forward as a justification for denying the Aborigines their natural rights, for, if there are rights which a Ruling Chief occupying the gaddi is bound, his likes and dislikes notwithstanding, to acknowledge, respect and protect, the Custodian of the State during Minority cannot be bound to less with regard to the same rights.

In conclusion, I feel it to be my duty as Bishop to respectfully ask the Government of India to enact that sufficient facilities be given to the above-mentioned converts for practising their religion.

This, in the case of the Roman Catholic religion, implies essentially, and in the present case without delay, liberty to receive instruction and sacramental ministrations, for, on account of the sacrificial and sacramental character of Catholicism, these, as is well-known, are part and parcel of the Church's dogma and practice.

For imparting instruction a certain number of lay catechists are needed; for the sacrificial and sacramental ministrations the Christians require the presence of the priests in their midst. I beg you to note that I am not asking facilities for proselytising. I should, however, ask, in order to be consistent with our principles and with the Government general policy in this matter, that no hindrance be put in the way of those who, of their own accord, should want to become Christians.

Along with this general statement of the case, I beg to submit three other statements on various aspects of the same (Enclosures 1-3).

ENCLOSURE 1 TO THE BISHOP'S LETTER

It has been the persistent, though not openly avowed, policy of the Agent to the Governor-General with regard to the conversion movement to Christianity in Udaipur, to use, on his side, every means at his command to entirely suppress this incipient, though already numerous, Christianity, and to exact from me that I should so act and direct my subordinates so to act as if these new Christians were non-existent,

You will readily understand, I am sure, that it is impossible for me to accept such a position, as it would amount to the dereliction of a clear duty. My repeated representations to the A. G. G. have only served to accentuate his determination and to lead him to more and more highhandedness, and he gradually gave me to understand that he would not deviate from the course he had chosen to follow, whatever my convictions might be on the matter.

In such circumstances I have no other course left open to me but to appeal to the sense of justice and the fair-mindedness of the Government of India. It is with great reluctance that I take this step against such a high and distinguished servant of the Government as the A. G. G., but the principles involved are too important to allow me to stand by and remain silent.

From the first the A. G. G. made known his intention of allowing no conversion movement in Udaipur, because, as Guardian of the Minor Chief, he could not tolerate any change in the religion of the State subjects.

The A. G. G., in his anxiety to safeguard the rights and privileges of the Ruler, has never consented at any stage to give a thought to the rights of the State's subjects and it is evident that these weigh nothing in the balance with him. Yet the Report of the Indian States Committee, p. 39, states : "He (the Political Officer) has to identify himself with the interests of both the Paramount Power and the Prince and People of the States". The mention of the 'people' is, I believe, significant and implies that the primary rights of the subjects must also be safeguarded. Such a right is undoubtedly liberty of conscience.

The A. G. G. warned me that Queen's Proclamation had no bearing on the present case. Granted that it has no direct bearing, it remains true that religious toleration is the accepted policy of the Paramount Power throughout India, just as it is throughout the Empire. We might, therefore, expect that a high Government servant as the A. G. G. would show some concern with regard to this principle in a State under his guardianship. Instead of this the A. G. G. in many of his sayings, seems to endorse the old adage : "*Cujus est regio illius est religio*", and in the measures he takes he has clearly as object to thwart the religious freedom of the Udaipur State Aborigines.

In the A. G. G.'s view "a change in the religion of the Udaipur subjects would infringe the rights of the future Ruler".

It is hard to see how the conversion of Aborigines from animism to Christianity can possibly infringe the rights of the Ruler. It is, in fact, the Ruler's duty to allow, and it is the subjects' right to enjoy religious toleration. In fact unless this be admitted no room is left for any religious freedom of any kind. No doubt, were such a change to be the cause of a serious disturbance in the State, the Ruler would be entitled to take measures to safeguard the peace. But the change in question is not of such a nature. In the case of Udaipur there has never been any apprehension of trouble at any time and among the many fanciful allegations brought against the Mission the allegation that the Missionaries, or the preachers or other Mission agents have tried or shown any disposition to create trouble has never been brought forward.

It is well-known, besides, that Catholicism is an element of stability in any State. It bases obedience and loyalty, not on servile motives, but on religious grounds. Recent history, not only of British India, but also in

Indian States like Gangpur and Jashpur, shows that in the course of periods of revivals and unrest such as chronically agitate the Aboriginal population, as for instance the troubles in Jashpur in 1922 and the last Haribaba movement, that the Catholic community had stood as a bulwark of law and order, a fact which has been officially recognised.

The A. G. G. had assured me that he would refer the matter to Delhi and that the case would be decided there. But the successive measures he took leave no doubt that he had prejudged the case and that he intended to settle it entirely according to his views :

- (a) The period of vexations in Udaipur State began on the 23rd January 1936, immediately after the A. G. G.'s visit to that State. This, I take it, is more than a coincidence, *viz.*, it points to the views of the A. G. G. having become widely known.
- (b) In the course of my first interview with him, on the 27th January, he declared that he could not tolerate any change in the religion of the State's subjects.
- (c) In the second interview, 8th February, he requested me to withdraw the catechists for a period of three months and to stop all religious activity.
- (d) In his letter of the 26th February, he states : " Pending the orders of the Government of India I fell it incumbent on me to secure that this mass movement of the people towards Christianity which you have described should be stayed, and I am issuing orders to the Political Agent to secure this result ".
- (e) Some days later warrants in the names of the A. G. G. and the Political Agent were issued against the Catholic pracharaks and Missionaries in Udaipur. There were no Missionaries in Udaipur and the pracharaks had committed no offence, yet the warrants were absolute and did not contain any clause as " pending further orders " as I had been given to understand they would I beg to remark here that this is the first time in the history of this Mission that an order for a general and peremptory expulsion of the pracharaks and Missionaries has ever been issued by an official of the Government of the A. G. G.'s standing. Yet not a word would he utter to dispel the impression made on us that he considered this matter as of no great import.
- (f) On the 27th January, the A. G. G. had said that the Christians of Udaipur might be instructed out of the State. On the 14th April he gave me the peremptory order " that all the children studying in Tapkara be returned to their homes in Udaipur ", and he added " you will no doubt satisfy yourself of the correctness of the position of the Mission under sections 361 and 362 of the Indian Penal Code ". I need not comment on such an innuendo.
- (g) On the same day was ordered the expulsion of Fr. Gallagher from Jashpur, on grounds which I cannot in any way admit as valid. A letter of the 18th March had asked for the removal of the said Father " for improper interference in Udaipur ". On the 9th of April, the A. G. G. does not press the point, as I had explained that the removal of the Father was hardly justifiable

and feasible. On the 14th following the order of expulsion is repeated, but this time as final. The reason given now is "interference in Jashpur". The Father was offered no occasion to present his defence and the alleged facts go back to 1930 and 1932. I shall meet these allegations, as far as they have a general bearing on the Mission activity, when I shall treat of the Jashpur side of the question.

- (h) Finally on the same day, was issued an order prohibiting the use of any Mission stations in Jashpur as a base for operation in any other State, thus definitely cutting off all communication between the new converts and the Mission.

All the facts mentioned above taken together go to prove that the A. G. G. handled the situation very much as a sort of rebellion where punitive measures are self-indicated and not as a delicate psychological problem involving the primary rights of those under his charge, in which tactfulness and considerateness were evidently needed.

If fact the repressive measures taken by the Agency, even if they are of a temporary character as I had been made to believe they would be, were calculated to suppress Christianity in Udaipur for—

- (1) by the forcible expulsion of the catechists, the converts would be deprived of the means of being instructed in their new religion ;
- (2) by the ruthless removal of their children from Tapkara, they would be deprived of the right of educating them according to the new religion ;
- (3) by the prohibition to make use of Tapkara for any transaction in respect of Udaipur, they would be entirely cut off from the Mission ;
- (4) thanks to the slur cast on the Mission's doings through the enquiry and through the high-handed expulsion of Father Gallagher, they would be deterred from dealing with the Mission ; and
- (5) as they are refused the sacramental ministrations, they would be effectively deprived of the means of practising their religion.

All these measures intended, as they apparently were, to suppress Christianity in Udaipur have in fact created for the now helpless convert a state of vexatious discrimination and oppression amounting to persecution, in which there is no room left for liberty of conscience and freedom of religion.

† O. SERVIN,
Bishop of Ranchi.

ENCLOSURE 2 THE BISHOP'S LETTR.

Note on the enquiry made by the Political Agent on the order of the A. G. G.

1. Previous to this enquiry the A. G. G. had declared that the conversion movement must be stayed. Therefore the enquiry was a step towards the supersession of the conversion movement and, partly at least, a foregone conclusion.

2. The enquiry was limited to a very small number of villages among the 89 concerned and it lasted but three or four days. Therefore it was but a semblance of an enquiry.

3. The vexations and threats which had preceded the enquiry, the mustering of the Aborigines through the Police, the presence of high officials of the State, all went to paralyse the Aborigines with fear, the more so that the views of these officials were fully known by this time. Therefore the method of the enquiry was not conducive to obtaining straightforward answers.

4. Not a few questions were puzzling or even meaningless. F. i. the following question was repeatedly put to the Aborigines: "Do you wish to remain Uraons or become Christians?" This could have any sense only if by becoming Christians Uraons ceased to be Uraons. Therefore the enquiry was not efficient.

5. To judge by what the A. G. G. quotes of the report following the enquiry the P. A. omits to mention the instances, and there were many, where right answers were given in explanation of the adoption of Christianity. Therefore the enquiry was one-sided and the report incomplete.

* * * *

7. I beg to contrast with the above the missionaries' methods of enquiry. They have abundant occasion to talk to the people informally and in the tribal language, they have a good knowledge of Aboriginal psychology and customs, their past experience enables them to discriminate bogus converts from real ones and have nothing whatever to gain by registering nominal adherents, besides being forbidden to do so. It cannot therefore be denied that they are advantageously placed to ascertain the genuineness of the Aborigines' feelings. Now their findings flatly contradict those of the P. A. I may add that I have myself spoken to and examined a large number of these Udaipuria converts and that I have come to the conclusion that their conversion is perfectly genuine.

8. Finally I would beg you to note, in connection with the same enquiry, that the A. G. G. acted immediately on receipt of the P. A.'s report without eliciting the least explanation from us, and that he decided on the strength of the said report, as if it had been of value to have Fr. Gallagher removed from his post at Tapkara.

† O. SERVIN,
Bishop of Ranchi.

ENCLOSURE 3 TO THE BISHOP'S LETTER.
THE ALLEGATIONS AGAINST THE MISSION

I.—Interference in Udaipur

The A. G. G. states, in his letter of the 14th April, that there has been "an altogether improper interference of the Mission with the affairs of the Udaipur State" and that the Mission has indulged in activity "detrimental to this State's interests".

I cannot possibly allow such a statement to pass unchallenged. It is to be noted that not a single concrete instance is given of any interference with the State administration, down to its lowest officials, on the part of the Mission personnel, and that there is absolutely no record of any breach of the peace traceable to the same. It would follow, therefore, that what is thus qualified as improper interference must be the imparting of religious instruction or the giving of loans, or both. We certainly admit having instructed bona fide converts and having given small loans. But how either fact can be labelled "improper interference with the affairs of the Udaipur State" or "an activity detrimental to the State's interests" passes comprehension. Besides, with

regard to giving loans, we stopped all loans as soon as the A. G. G. expressed the wish we should do so, though we did not, by any means, accept the ground of his request, but rather considered the latter as an undue interference in our private affairs.

II.—Unauthorized activity in Jashpur

According to the A. G. G., the Mission would have broken its promise made in 1907, with regard to Udaipur, and the present movement of conversions would be the result of a deep-laid plan and secret manoeuvres. These are perfectly gratuitous assumptions. I deny any breach of promise and that there was any promise at all. The question of Udaipur had not arisen and was not thought of at the time: there were no converts and there was not the least prospect of future conversions in Udaipur. I deny that Tapkara was chosen as "a base of operations" in view of Udaipur, or that Tapkara huts were erected to lodge future Udaipurians. I deny that there was on our part any infringement of the instructions issued by H. E. the Governor of the Central Provinces, as communicated to the Mission in the Jashpur Superintendent's letter of the 2nd February 1933. These instructions are simply being misinterpreted by the A. G. G. They refer to land acquisition, extension of existing buildings and the creation of new kacha centres in the State of Jashpur, and they refer to nothing else.

In his letter of the 14th April 1936 the A. G. G. says: "I must lay it down definitely as a principle that the Mission stations in Jashpur shall not be used as a base for the extension of Mission work in any neighbouring State. If this principle is not respected it will be for the State administration to take such action as it sees fit in the matter".

I would beg you to note that the A. G. G. seems here again to go back on his promise not to take final steps "pending the orders of the Government of India".

Concerning the principle itself I should say that it is useless to expect that the Aborigines of one place will have no relation with their neighbours, as f. i. for marriages, feasts, tribal meetings. They will have them, and as long as these relations are carried on in peace and within the law it would be sheer tyranny to attempt to check them. Now, if in consequence of such relations, these neighbours too should wish to become Christians and should approach us for that purpose, then these neighbours, on their side, would be exercising their natural right, and we, on our side, would not have the right to refuse them. Again, if the said neighbours actually became Christians, it would be our duty to minister to their spiritual wants, the principle of the A. G. G. notwithstanding.

I beg to draw your attention to the fact that throughout this movement, my missionaries and myself have chosen to adopt an open and frank policy and I fail to see when and where we have deserved to be shown so little consideration, to be the object of such insinuations to be dealt with with such punitive measures, and especially to see the primary rights of those who have freely chosen to accept our teaching and ministrations utterly disregarded both in and out of their own State.

However, notwithstanding all that the Mission has had to bear during the past months, considering that the measures taken were to be only temporary as we may, I trust, rightly infer from the earlier statements of the A. G. G. we are quite prepared to forget and forgive and to work in entire and cordial

harmony with the Agency provided this be rendered possible by the grant of that minimum of religious toleration and freedom in Udaipur to which I have drawn attention in my general statement.

O. SEVRIN,
Bishop of Ranchi.

ENCLOSURE 4 TO THE BISHOP'S LETTER

Sequel of Events

Preliminary Remarks.—There is question here of the movement of conversions to Christianity which has been going on since June 1935 in the Udaipur (and to a lesser extent in the Raigarh) State of the Eastern States Agency, where several thousands of Oraons and Kharias have declared themselves Christians as their fellow tribesmen in the Jashpur and Gangpur States and in the Ranchi district had done before.

In earlier years occasional deputations from Udaipur had approached the Missionaries when the latter were camping in Christian villages in Jashpur or had been sent to the R. C. Mission Centre, Tapkara, in Jashpur, some 10 miles away from the frontier of Udaipur to ask about the possibility of inhabitants of Udaipur being admitted into Christianity. Each time they had been refused admission (however much the missionaries might have wished for it) and had been told to think it over seriously, and to consider the difficulties which would result from their conversion, the need of a thorough change of life, the distances, etc. These deputations, besides, were only occasional and isolated.

From the beginning of 1935 the deputations became so numerous that in February the missionary in charge, Tapkara, applied to the Bishop for an allowance for the maintenance of two Catechists in Udaipur. This, however, was refused owing to shortage of funds at that time.

In May 1935 three groups arrived at Tapkara from three different parts of Udaipur stating they had made up their mind to become Christians. Father Gallagher told them to think it over seriously. As they asked for a catechist, one was sent along with one of the groups to see how far their intention was genuine. So far no inscription had been made.

The Movement.—1. *First Inscription (6-6-35).*—The first inscriptions were made on June 6, 1935. The deputed members declared they had fully made up their mind to become Christians, to learn the prayers and the rudiments of religion provided a permanent catechist be appointed to teach them and hold the Sunday Services and they agreed to send their children to school in course of time. They asked for some help to enable them to buy seeds or bullocks.

2. *Policy.*—In a letter of the 14th June 1935, Father Gallagher inquired what policy he was to follow. Was he to go on admitting Udaipurians, a very large number of whom, it appeared, were ready to come over? Could he help them as the crops had been very poor and many had suffered loss on account of the cholera epidemic in 1934? The Bishop answered that "Since the converts were coming of their own accord without any enticement or inducement on our part there was only one course open to him, namely to accept and instruct them. Those in need of assistance could be given a small help, but only in the shape of a loan. They had a natural right to adopt and practise any religion they chose, and there could be no doubt that such a right would be respected".

3. *Extent on 1st August 1935.*—By the 1st August 1935, 206 families representing 1,365 persons belonging to 21 villages of Udaipur had been inscribed; several families from Raigarh also had come over. The Bishop then decided to inform the Agency, although the movement had taken place in broad daylight and the authorities of the State were aware of it.

4. *First Interview with Acting A. G. G. (6-8-35).*—On the 6th August 1935 the Bishop and Rev. C. Timmerman approached the Acting Agent to the Governor-General, Eastern States Agency. The Bishop described the movement and explained his plans. He intended sending missionaries to visit the new Christians of Udaipur and to minister to their spiritual needs; but he did not wish the missionaries to appear to the Authorities as if they were spies or to the State subjects as if they were in opposition to the Authorities. Hence he proposed to pay a visit to the Superintendent of Udaipur before starting the series of ministerial visits to the Christians.

The Acting Agent to the Governor-General approved this way of proceeding and said he did not anticipate any difficulties in respect of visiting the Christians. He would see the Superintendent of Udaipur at Raipur on the 22nd August and would ask him whether he had any objection to the missionaries visiting the Christians. In the meantime Rev. C. Timmerman wrote a letter to the Superintendent informing him of the Bishop's interview with the A. G. G. and announcing the A. G. G.'s meeting of the 22nd August.

5. *Second interview with Acting A. G. G. (21-9-35).*—On the 21st September, the Bishop paid another visit to the Acting A. G. G. and was informed he had seen the Superintendent of Udaipur. The latter had no objection to missionaries visiting the Christians of Udaipur. Only the missionaries should take note of the fact that the Minor Chief was the son of the Maharaja of Sirguja.

Extent about (1-10-35).—By this time 699 families representing 4,464 persons in 67 villages of Udaipur had been inscribed and some eight or ten catechists and masters had been appointed.

In the beginning of October, the Bishop wrote to the Superintendent of Udaipur to propose the visit of two missionaries to Dharamjaigarh, but was informed that the Superintendent would go on leave on the 13th October to return only in the end of November. He proposed the first week of December as a suitable time for a visit.

In the meantime out of courtesy, the Bishop refrained from availing himself of the oral permission given and did not send his missionaries to visit the Christians in spite of their repeated requests.

6. *Visit to the Superintendent of Udaipur (3-12-35).*—Eventually on the 3rd December, Rev. C. Timmerman and H. Gallagher paid a visit to the Superintendent of Udaipur. The latter now showed himself unwilling to allow missionaries to visit the Christians. His argument was that he had no power to allow the introduction of a new religion in the State during minority, all the more so that the Minor Ruling Chief was the son of the Maharaja of Sirguja. He could not therefore allow the missionaries to visit the Christians without written permission from the Political Agent or the A. G. G.

Extent (1-12-35).—By this time 810 families with 5,117 persons belonging to 78 villages had been inscribed.

7. *Application Interview with A. G. G. (12-12-35).*—On the 12th December the Bishop wrote to Lt.-Col. Meek, the new Agent to the Governor-General, for an interview but was informed he was on tour till the end of January. Between the 20th and 24th January 1936 the Agent to the Governor-General passed through Udaipur.

8. *First Interview with A. G. G. (27-1-36).*—On the 27th January the Bishop and Rev. C. Timmerman were granted an interview. To the Bishop's request that the Christians of Udaipur should be allowed the ministrations of their priests, the A. G. G. replied he could not allow any such change of religion during the Minority. The case had to be referred to the Government of India. Information as to the extent and causes of the movement was given and reference was made to somewhat similar circumstances in Gangpur in 1903. On the 29th January the Bishop forwarded to the A. G. G. a statement describing the situation and applying for permission for missionaries to minister to the new Christians.

9. *Reports from Catechists.*—In the end of January and the beginning of February reports were received from catechists to the effect that immediately after the visit of the A. G. G. to Udaipur, the Superintendent of the State began bringing pressure to bear upon the catechists who were told that by order of the A. G. G. they were to leave the country within a fortnight. The landholders were asked not to give the catechists shelter in their village and the raiyots not to admit them to their houses.

From this time onward the darogas and other minor officials began a regular campaign of intimidations and threats against the new converts.

10. *Second Interview with A. G. G. (8-2-36).*—The Bishop showed these reports to the A. G. G. in an interview on 8th February 1936, and added that thanks to the action of minor officials of the State the very situation he had been trying to avoid from the start was being forced upon him and his flock: *i.e.*, Catholics were made to appear as opposed to the Sarkar.

The A. G. G. then asked that all missionary action in Udaipur should be stayed. The Bishop replied that if there was question of forbidding the catechists to go to villages where there are no Christians or to enroll new members pending decision in Delhi, he was prepared to issue instructions to that effect, but if it was meant that he should withdraw the catechists from Udaipur, he could not take the responsibility of such a step: it would be an admission that the catechists, *i.e.*, the Mission had committed a breach of the peace, or had acted illegally and it would mean leaving a free hand to the police and other officers and they had just shown by their threats and intimidations that they were opposed to Christianity. There were Christians in the State and they had a right to be taught.

The A. G. G. replied it was beyond his power to allow free scope to Missions during Minority and as the case would be referred to higher authorities, he asked the Bishop to stay all activity in the State pending decision in Delhi; hence the catechists should be withdrawn during the intervening period, say three months. In the meantime he would issue orders that no one should in any way molest those who have expressed the wish to become Christians. The Bishop said he could not take such a step without consulting his staff.

11. *Date of meeting settled.*—On the 14th February, the Bishop went on tour and it was only whilst in Camp at Rengarih on the 20th February that he was able to fix a date for a meeting of his staff. It was to be held in Gholeng on the 27th February.

12. *Inquiry*.—In the meantime an inquiry was being conducted in Udaipur by Colonel Murphy. A few villages were visited out of the 89 in which there were Christians.

13. *Visit to Tapkara (24, 25-2-36)*.—On the 24th February the Bishop went to Tapkara and saw there 400 Udaipuria converts or catechumens; 95 of whom had been baptized and talked with them in their own language: Oraon. They made upon him as upon everyone who saw them an excellent impression. It was clear they were determined to become Christians, to learn their religion and to live as Christians. They protested they had not come for money's sake nor in order to get rid of forced labour, but they had come to join their bretheren of Jashpur who were all Christians. They asked the Bishop to send a Father to Udaipur.

14. *Meeting in Gholeng (27-2-36)*.—On the 27th a meeting was held in Gholeng at which the Bishop and 7 Fathers were present. The decision arrived at was that the Bishop could not consistently with his principles withdraw the catechists from Udaipur.

15. *Receipt of formal request to withdraw catechists*.—On Sunday, 1st March, while the Bishop was in camp Ginabazar, Jashpur, he received a letter, dated the 26th February, from the Agent to the Governor General making a formal request that he (Bishop) should withdraw the catechists from Udaipur, and asking him to stop all loans. To this the Bishop answered that to please him, he was prepared to stop all loans but he could not take upon himself to withdraw the catechists. If warrants were issued by the State authorities, the catechists would be instructed to obey.

16. *Issue of notices (9, 15-3-1936)*.—Soon after the catechists of Udaipur were served notices to quit according to orders received from the Agent to the Governor-General. By the 19th of March all the catechists had left Udaipur. From this time onward the vexations, intimidations and threats of confiscation and expulsion became more and more numerous and acquired a fresh vigour.

17. *Protest re: wording of notice*.—On receiving a copy of the warrant the Bishop sent in a protest against the absolute wording of the notices.

18. *Report of P. A. and request to transfer Father Gallagher (18-3-36)*.—In the meantime an abstract of the report of the inquiry by the P. A. was forwarded to the Bishop on March 18. The A. G. G. asked for the transfer of Father Gallagher.

19. *Reply re: P. A.'s report and transfer of Father Gallagher*.—On the 30th March the Bishop replied he could not admit the unwarranted conclusions of the report and could therefore not accept to transfer Father Gallagher.

20. *Extent end of March 1936*.—By this time 1,135 families representing close to 7,000 persons in over 90 villages had been inscribed.

21. *Accusations of abduction*.—In the meantime accusations of kidnapping and abduction were being forged in more than one place, e.g., in Chiro where the Christians were being forcibly tutored by unscrupulous policemen (after having been fined Rs. 4) to make statements to the effect that their children had been forcibly taken away to Tapkara.

22. *Third interview with A. G. G. (9-4-36).*—On the 9th April, the Bishop had another interview with A. G. G. The Udaipur affairs were once more discussed, with the same result. The only concession the Bishop could obtain was that the A. G. G. would not for the present press the point of Father Gallagher's transfer.

23. *Peremptory order from the A. G. G. (14-4-36).*—But on the 14th April 1936, in a letter the tone of which cannot but be deplored, the A. G. G. asked for the unconditional transfer of Father Gallagher, and the removal of all the Udaipur children from Tapkara and forbade the use of any Mission station in Jashpur as a base for operations in any other State.

24. *Reply to letter of A. G. G. (21-4-36).*—On the 21st April, the Bishop protested against the tone of the letter and questioned the validity of the grounds for such unprecedented measures.

25. *The conduct of the Christians.*—While all these transactions were going on, *i.e.*, from the month of August onwards the new Christians had been learning the prayers and the rudiments of religion. They had been gathering every Sunday for the customary religious service. By the 24th April all the children of Udaipur had left Tapkara and Rev. H. Gallagher's departure took place on April 1928.

COPY OF NOTES AND MINUTES ON THE FOREGOING LETTERS

This is an exceedingly difficult problem and one that is likely to be with us for sometime as the minor Raja of Udaipur is only 13 years old and the State will probably be under minority administration for another six or seven years.

2. I have placed a map with the file which shows the boundaries of the following States:—

- (a) Udaipur.
- (b) Raigarh.
- (c) Jashpur.
- (d) Gangpur.
- (e) Bonai.
- (f) Bamra.
- (g) Surguja.

The Bishop of Ranchi makes two statements in his letter of the 12th May 1936 which, if true, have an important bearing on the problem from the geographical and tribal point of view. He says—

- (a) that in the present mass movement only Uraons and Kharias are concerned and no other aborigines; and
- (b) that the geographical limits of these two tribes do not extend in a south-westerly direction beyond the boundaries of Udaipur and Raigarh while to the east, *i.e.*, in the States of Jashpur, Gangpur, Bonai and Bamra, these tribes are numerous and have for the most part embraced Christianity.

If this is true and if the movement has a genuine tribal impetus and is not due solely to the machinations of the Jesuits the problem becomes more intricate if only for the practical reason that any repressive action on our part may lead to local excitement if not to active resistance and the whole business may become a first class issue.

3. Udaipur State—the A. G. G.'s present proposals have only to do with Udaipur and he intends to refer the question of Gangpur and Jashpur later when he has had orders about what to do in Udaipur—has a total area of 1,045 square miles and a population of 97,738. At the 1931 Census, there were no Christians in Udaipur while from June 1935 to the 1st April 1936 7,000 persons appear to have been “inscribed” as converts. In nine months therefore about 8 per cent of the whole population of the State has been affected so there is obviously a problem. From the 1931 Census Report the details of the population of Udaipur are as under:—

Hindu	..	80,759		
Muslim	..	271		
Christian		
Tribal	..	16,708	{ Uraons .. 14,336	
			{ Kharias .. 465	
Total	..	97,738		

If there is anything in the Bishop's contention then that Uraons and Kharias outside the States of Udaipur and Raigarh “have for the greater part adopted Christianity” and if we do not put a spoke in his wheel we may expect at the present rate of conversion that long before the minor Raja succeeds to his heritage 17 per cent of the total population of his State will at any rate in name have become Christians—including the entire tribal element. In Raigarh at the 1931 Census the total population emerged as 2,77,569 of which—

- (a) 7,970 were Uraons, and
- (b) 4,192 were Kharias.

Total 12,162 or about 5 per cent.

The problem in Raigarh—which is not under minority administration—is therefore less serious than in Udaipur but if the Jesuits have their way in the latter State the Raigarh Raja may have trouble with the administration of his new Conversion Act. That the missionaries are making a dead set at Uraons in both States is clear from the conversations between the Bishop of Ranchi and Mr. Evans in August last and later with Colonel Meek in January of this year.

4. The objectionable features which the A. G. G. finds in the Jesuits' campaign may now be summarised:—

- (a) The use by the missionaries of their station at Tapkara in Jashpur State territory for proselytising subjects of Udaipur and especially the despatch of “catechists” to work in the latter State;
- (b) the practice of making loans to attract converts;
- (c) the opening of Mission Schools in Udaipur State without permission;
- (d) the abstraction of 120 boys and girls from Udaipur for education in the Mission centre at Tapkara; and
- (e) the enthusiasm displayed by one Father Gallagher in charge of the Mission centre at Tapkara.

5. The Bishop replies to these accusations—

- (a) that the Jesuits never undertook not to extend their activities into Udaipur State when they got permission to open a station at Tapkara ;
- (b) that small loans to new converts were made—
 - (i) because their economic condition was bad as a result of the cholera epidemic of 1934, and
 - (ii) because all aborigines like to seal an engagement by a tangible pledge however small the latter may be ;
- (c) that once the new converts had declared their intention of embracing Christianity it was his duty to provide them with religious instruction ;
- (d) that the children who came to Tapkara were sent by their own parents ;
- (e) that far from being a nuisance Father Gallagher behaved in a delicate situation with consideration and tact ; and

generally that the Uraons, etc., of Udaipur have an inherent right to freedom of conscience whether the Ruler is in charge of the State or not.

6. The A. G. G. on his own responsibility has taken the following action:—

- (a) He has succeeded in persuading the Bishop to put a stop to the practice of granting loans to converts ;
- (b) he has expelled all mission agents from Udaipur State limits ;
- (c) he has required the Bishop to return the Udaipur children who have been collected in hostels at Tapkara to their homes—giving him 14 days to do it in ; and
- (d) he has ordered the removal of the offending Father Gallagher from Jashpur State.

7. The A. G. G. has summarised in paragraphs 6—16 of his letter the history of mission endeavour in this group of States. There can be to my mind no possible doubt but that the phenomenal success the missions—and especially the Roman Catholic Mission—have obtained in a comparatively short period of time—the Jesuits gathered no less than 40,000 people into the fold in the four years, 1886—1890—has been due much more to the offer of material inducements than to any genuine conviction on the part of these aborigines of the truth of the Christian doctrine. The missionaries have also not contented themselves with the spiritual guidance of their new flocks but have posed as their champions in secular matters—often apparently with considerable success. It is no doubt a good thing that the standard of living should be raised among these aboriginal tribes and that they should be freed from any undue burdens or disabilities which the Darbars concerned may inflict upon them but from our point of view it is obviously undesirable that mass conversions to Christianity or indeed to any other religion should take place while we are in charge of the administration especially if conversion is going to turn a large section of the population into sea lawyers with Jesuits at their elbows ready to start nagging at the Darbar on behalf of their flocks at the slightest provocation. As far as the “uplift” of the tribal population is concerned this from our point of view is far better effected by an enlightened minority administration in the States which are temporarily in our charge. We appear to have taken, to my mind, indefensible line on this matter of

missions in Jashpur and Gangpur in earlier days which makes it all the more necessary for us to adopt a correct attitude now. The problem is however how to put a brake on Jesuits who are kittle cattle to handle.

8. The A. G. G. wants our approval to certain "propositions":—

- (a) the prohibition of missionary enterprise in the Udaipur State during the minority administration whether with the aid of cash loans to converts or otherwise;
- (b) prohibition of "removal" from the State of any person for the purpose of converting him;
- (c) prohibition of the use of bases in one station for mission enterprise in another—all mission stations to be at least five miles away from the boundary of adjoining States; and
- (d) missionaries like everybody else to be subject to the rule that any person residing in a State stays there at the Darbar's pleasure and can be expelled if need be.

9. I think that the A. G. G. is right as regards his first proposition and that the mass conversion of Uraons, etc., in Udaipur must be stopped. If the Ruler was in control it would almost certainly not be allowed if only in view of the attitude taken by Surguja. In matters of this sort it is for us during a minority administration to anticipate the Ruler's wishes as far as this can be done and we need have the less compunction in taking action as there is something definitely bogus about the whole business—particularly the granting of loans to declared converts. The Bishop's defence of this practice strikes me as peculiarly thin. The question is however what is the least objectionable way of taking action. Whatever we do, there is likely to be some publicity given to our action both in India and at home and we should go carefully. Personally I feel inclined to suggest that a conversion law be introduced in Udaipur on the lines of that recently promulgated in Raigarh. This law seems to be a quite fairly reasonable enactment and if our action in promulgating a similar law in Udaipur is called in question I think that the "minority administration" argument is good enough to justify it. I cannot see however how we are going to take positive action to prevent the "removal" of people outside the State in order to turn them into Christians—the A. G. G.'s second "proposition". He has got rid of all Jesuit emissaries out of Udaipur already and if they stay out indefinitely there will be no underhand work going on inside the State limits. If the Udaipur Uraons however think that the Kingdom of Heaven is in Tapkara it would be very difficult for any administration to stop them from going there. This particular "proposition" I do not consider to be practicable. Nor do I like the third proposition with its 5-mile limit. The proposal is obviously aimed at Tapkara but Jashpur is under administration and if the Jesuits there keep on making a dead set at Udaipur Uraons pressure can presumably be put on them to restrain them. The fourth proposition seems to be self-evident and the A. G. G. has already expelled Father Gallagher.

10. I think that we should tell the A. G. G. therefore—

- (a) that the action he has taken so far is approved;
- (b) that he should send us the draft of a conversion law for Udaipur on the lines of the Raigarh enactment;
- (c) that in the meantime and until the results of the promulgation of this law are ascertainable he should take no further action; and

- (d) that he should instruct the Superintendent of Udaipur State to make quite certain that there are no such grievances among the Uraon population as would incline them to get themselves labelled Christians in order to secure the protection of the Christian priests. If any such grievances exist, steps should be taken to have them redressed at once.

The Home Department should see the file in the first instance for any comments or suggestions they may have to offer.

11. As regards the Bishop's request for an interview, no useful purpose will perhaps be served by bringing him here and I have added a draft putting him off which may issue before the file goes to the Home Department. Copies of the whole correspondence will later have to be sent to the India Office.

F. V. WYLIE,
Jt. Secy.
6-6-1936.

Political Secy.

There seems to be no doubt that the activities of the Jesuit Mission are open to serious exception. Their methods of procedure, and in particular their habit of encouraging converts by means of "tangible pledges", are to be deplored. The story of the late Ruler of Jashpur as related by Col. Meek is an unhappy affair and we do not want such history to repeat itself.

As regards the Udaipur State, which was until very recently a virgin field so far as the missionaries were concerned, I think that Col. Meek should be supported in his view that the Mission's agents should be excluded as long as the minority lasts. Just as the missionaries should abstain from making converts of individual minors, so, I think, they should refrain from any material expansion of their activities in a State which is under minority administration.

As to the action to be taken in States bordering on Udaipur, it would be prudent, I think, to limit any immediate measures to what is actually necessary. It is clear that the base of the Mission's operation is Tapkara in the Jashpur State. I suggest that the Tapkara Branch of the Mission be asked to supply the State and the local Political authorities with a list of their missionaries, etc., notifying any changes or additions as occasion may arise: that each missionary, etc., should be asked to confine his activities to the State in which he resides and to give an undertaking that he will abstain from any action which is calculated or likely to undermine the loyalty of any State subject to his Ruler: that all who are authorised to make converts should maintain a register, which should be open to the inspection of the State and the local Political authorities, showing in the case of each new convert his name, his father's name, his caste, his birthplace, his present residence and the date and place of his conversion; a record should also be made of any material benefits given to converts at the time of their conversion; and copies of relevant entries should be suppliable on demand to the State or the local Political authorities. Failure to comply would render the offender liable to expulsion from Jashpur.

If necessary, similar arrangements could be introduced at places other than Tapkara.

I think that this should be enough to enable the State officials and Political Officers to keep a check on the movements of the Mission, and we might ask the A. G. G. for his opinion as to whether he thought that this would, for the present at all events, be sufficient.

We should certainly, I think, take the opportunity of addressing the A. G. G., as suggested in paragraph 10 (d) of Mr. Wylie's note in regard to the removal of grievances.

I am not in favour of suggesting to the A. G. G. legislation on the lines of the Raigarh enactment. The kernel of this legislation is that a change of religion, in the absence of official sanction, constitutes a penal offence. We should, I think, expose ourselves to severe criticism in certain quarters if we proceed on these lines.

The *ad interim* draft to the Bishop should issue please, and the file should then be sent to the Home Department. We shall be very grateful to receive their comments and suggestions.

B. J. GLANCY,
Pol. Secy.
10-6-36.

Home Dept.

I have read these papers, though voluminous, with considerable interest, for I have myself had considerable experience of the work of the Roman Catholic Mission which has its headquarters at Ranchi and saw many years ago, about 1910, the methods by which they were gradually filtering into the adjacent States of Jashpur and Gangpur. The Gumla sub-division of Ranchi district, of which I held charge for two years, bordered on Jashpur and Gangpur, and there were at least 4 or 5 Mission stations within a few miles of the border, the sites having been selected so that they might extend their influence into the States in which they were not at that time allowed to acquire any property. I think there is no doubt that the A. G. G. has correctly appreciated the position after the very careful study he has made both of recent and of more distant events. I cannot myself believe that there is a genuine movement among these tribes in favour of Christianity. It is true that, as the Bishop has pointed out (*vide* paragraph 2 of Mr. Wylie's note on page 32) the present mass movement only concerns two aboriginal tribes, Uraons and Kharias, yet there is nothing surprising in that. These tribes predominate in the western and south-western portions of Ranchi district, where a large majority of them are Christians. It is not surprising, therefore, that the outlying members of the tribes in Udaipur and the other States beyond have been influenced to some extent by the conversion of their fellow tribesmen in Ranchi and Jashpur. But in spite of this I think there is no doubt that R. C. Missionaries are endeavouring to encourage converts by means of "tangible pledges". That was certainly the policy which they had adopted in Ranchi itself at one time. They recognised that it was hardly possible to convert an old man who had been brought up to animistic beliefs and practices and to a belief in devils and witches. They endeavoured, however, to get hold of the older men by means of loans or by giving them assistance in other matters such as disputes with their landlords or, in the case of the States, with the Rulers of the States. By this means they were able to get in touch with the children, give them good education and religious training and really convert them to Christianity. I entirely agree with what is stated on

page 11 of Col. Meek's letter, where he quotes a statement made by the Anglican Bishop of Nagpur who told him that they had no real hope of Christianising adult men and women but that they did hope to be able to instil the doctrine into the minds of the children.

2. I do not wish in any way to depreciate the excellent work which the R. C. Mission have done among the aboriginal tribes of Ranchi district but with the Jesuits "the end justifies the means" and one cannot always approve of the means which they have adopted. Still less can one approve of the adoption of these methods in the States. In British India Government as at present constituted have certainly to give freedom to members of all religions, but clearly in a State under administration Government as a paramount power have to administer that State on the lines on which it would be administered by its own rulers. I, therefore, agree generally that the A. G. G. is right in taking steps to prevent the gradual infiltration of Missionaries into Udaipur. I do not like the idea of enacting a Conversion Law on the lines of that enacted in Raigarh, for that seem unduly drastic, and if prosecutions and convictions were instituted under such an enactment, it might stir up the aboriginal tribes to further opposition. I agree rather with the views put forward by Political Secretary in his note of 10th June 1936, though the register which he suggests should be maintained may be a little too elaborate. However, it will be well to put this before the A. G. G. to see what he says in the matter.

M. G. HALLETT,
Secy., Home Dept.
22-6-36.

F. & P. Dept.

I spoke to His Excellency today about this case, which concerns the activities of Missionaries in the Eastern States, particularly in Udaipur, which is under a minority administration. The reports from the Eastern States and the representation of the Mission authorities are voluminous. Perhaps my note at page 36 *ante* and the note of Mr. Hallett, who agrees broadly with my conclusions, will be sufficient to explain the case briefly.

If His Excellency approves, the conclusions that we have tentatively reached will be put to the A. G. G. (Col. Meek) who will be asked for his views. But I think that, pending his reply, I had better accede to the request of the Bishop of Ranchi, who is anxious to come to Simla and explain his case at a personal interview.

B. GLANCY,
Pol. Secy.
30-6-46.

P. S. V.

1. I have examined this file with much care. It will be of interest to observe how far the cessation of "tangible pledges" check the momentum towards conversion.

2. I approve the tentative conclusions reached by Political Secretary. I hope, when he sees the Bishop of Ranchi, he may make plain to him the very unfortunate impression created in the mind of the Government of India by this system of loans to prospective converts.

3. I wish, please, to be informed specifically of the course of this and ancillary matters once in each six months till my further orders.

LINLITHGOW.
6-7-36.

Copy of demi-official letter, dated the 13th July 1936, from the Private Secretary to the Viceroy, to the Hon'ble Sir Bertrand Glancy, Secretary to the Government of India, Political Department.

The Roman Catholic Bishop of Ranchi has applied for an interview with His Excellency during his visit to Bihar, and Sir James Sifton sees no objection to this. His Excellency is quite prepared to grant an interview but asks me, before I reply in this sense to the Governor's Private Secretary, to find out from you on what date your interview with him will take place. You will probably agree that it would be convenient that it should have taken place before the visit to Bihar.

I have informed P. S. V. that the Bishop is coming here on the 20th instant.

B. GLANCY.
16-7-36.

Copy of confidential demi-official letter No. F.233-P-36, dated the 17th July 1936, from Mr. F. V. Wylie, Joint Secretary to the Government of India, Foreign and Political Department, to Lt.-Col. A. S. Meek, Agent to the Governor-General, Eastern States Agency.

Please refer to your official letter No. F.751-JMS-35, dated the 20th April 1936.

2. The Government of India have given this exceedingly delicate problem much anxious consideration and they concur in your view that the activities of the Jesuit Mission in the Udaipur State are open to serious exception, especially at the present time when it is the duty of Government to administer the State as far as possible on the lines on which it would be administered if the Ruler were not a minor. The methods of procedure favoured by the Mission and in particular their practice of encouraging converts by means of "tangible pledges" have created an unfortunate impression on the minds of the Government of India and it is clear that some action is necessary to restrain any undesirable activities in this direction. The Government of India, therefore, after mature consideration agree with your view that Missionary enterprise should not be allowed to develop in the Udaipur State so long as the minority administration lasts. But they all naturally desire that prohibitive action should be restricted to what is actually necessary to achieve the purpose in view. It seems clear that the main base of the Mission's operations is in Tapkara in the Jashpur State and I am to suggest that as a first step this branch of the Mission should be asked to supply the State authorities and the Political Agent as well with a complete list of the missionaries, etc., employed there undertaking at the same time to notify any changes or additions as occasion may arise. Simultaneously each missionary, etc., should be asked to confine his activities to the State in which he resides and to give an undertaking that he will abstain from any action which is calculated to undermine the loyalty of any State subject to his Ruler. It should be a rule also that all those persons who are authorised to make converts should maintain a register which would be open to the inspection of the State and the local Political authorities showing in the case of each new convert his name, his father's name, his caste, birth place, present residence, and the date and place of his conversion. A record should also be made of any material benefits given to converts at the time of their conversion and copies of relevant entries in such registers should be available on

demanded by the State or by the local Political authorities. Failure to comply with these requests should render the offender liable to expulsion from the limits of the Jashpur State. Later, if circumstances rendered this course necessary similar arrangements could be introduced at places other than Tapkara. It is considered that these measures should suffice to enable the State officials and Political officers to keep a check on the activities of the Mission and I am to enquire if you concur.

3. The Government of India assume that you have satisfied yourself that there are no such grievances—economic or otherwise—among the Uraon population of Udaipur as would dispose them to get themselves labelled Christians mainly in order to secure the protection of Christian priests. If you have not already done so the Government of India desire that instructions be issued to the Superintendent to look into this aspect of the matter and to take any remedial action which may be found to be necessary.

4. I am to add that pending your reply to this letter the Bishop of Ranchi who is anxious to explain his case personally has been told that he can come to Simla for an interview.

5. A copy of the correspondence is being sent to the Bihar Government for their information.

*Note recorded by the Political Secretary after his interview
with the Bishop of Ranchi.*

I had an hour's interview with the Bishop of Ranchi today. He gave me an account of the Mission's activities in the Udaipur State and in the surrounding territories. He stated with considerable emphasis that the Mission had not gone out of their way to encourage converts from Udaipur, but that the Udaipur aborigines had of their own accord come into centres such as Tapkara and asked to be converted; they were instigated chiefly by the benefits which the aborigines in the neighbouring territories had received as a result of conversion to Christianity. It was not denied that "tangible pledges" had been given, but these were of trifling value. The number of Christian converts in the State of Udaipur was now reported to be about 7,000. At present, in consequence of the orders recently passed, no actual Mission activities were going on in the Udaipur State: the converts, when an opportunity offered, came to Tapkara, about 12 miles from the nearest border of Udaipur, and sometimes to a place in British India about twice that distance away from the nearest Udaipur boundary, to receive spiritual ministrations. The Bishop informed me that, although some time back, the Christians residing in Udaipur had had cause to complain of some oppressive treatment from the State Officials, there has during the last few months been considerable improvement in this matter. The Bishop said that it was essential in the interests of the Christians of Udaipur that they should have constant religious teachings, etc., from priests and others, he therefore requested that catechists should be allowed to reside in the State and that priests should be permitted to go there whenever it might be necessary. He said that the Mission had no intention at present of building a Church or applying for a grant of land in Udaipur, as he realised that this might be an undesirable development while the minority administration still continued.

I asked the Bishop whether the Mission maintained a register of converts, etc., and also a register of "tangible pledges" and other benefits which the converts received. He assured me that complete registers were maintained on the lines that I have indicated in my previous note on the file. He stated that there would be no difficulty in allowing the State or the Political authorities to inspect these registers whenever they wished to do so and though it would obviously be very difficult to send the entire registers for perusal elsewhere, it should be quite practicable to supply extracts whenever required. He also stated that it was carefully enjoined on all members of the Mission (including catechists, etc.), that they should do nothing whatsoever to undermine the loyalty of a subject to his Ruler. He maintained that this had always been the practice of the Mission; their activities differed markedly in this respect from those of certain individual members of the Lutheran Mission who had sometimes been indiscreet and had been largely responsible for stirring up something in the nature of a rebellion in a certain State in 1922. He also said that the Rulers of States could rely on the Mission to combat any activities on the part of Congress agitators, though as yet no such agitation had manifested itself in the areas in question.

I told the Bishop that as far as Tapkara and similar centres in States other than Udaipur were concerned, I thought that a system of registers open to inspection and a careful abstention from anything in the nature of inculcation of disloyalty should meet the case, provided that the missionaries, etc., confined their activities to the State in which they reside. It did not appear to me to be desirable that the States should be in any way encouraged to embark on legislation, based on that of the Raigarh State, whereby a change of religion became a criminal offence, in the absence of the approval of the State authorities—a form of legislation, which the Bishop in the course of his conversation most heartily condemned. I explained to the Bishop that, though I realised his difficulties and his point of view, it would in my opinion be better to abstain from anything approaching mass conversion in a State such as Udaipur which was at the beginning of the minority administration practically a virgin field to missionary endeavours and where the minority administration still continues. I pointed out to the Bishop that from my own experience it was very common for a Ruler on getting his powers to be prejudiced by his entourage, against any substantial changes encouraged by the minority administration before he got his powers. And I suggested that it would be better in the ultimate interests of the Mission if during the seven years or so that remain of the Udaipur minority administration, they confined their efforts to other States and left Udaipur out of the picture except in so far as Christians might come to British India for spiritual ministrations. I told him that the Rulers and the State authorities were not always successful in discriminating between one Mission and another and it would be easy to stir up ill-feelings against any Mission if it could be merely shown that the followers of one particular Mission had a few years ago been largely responsible for instigating a rebellion; also the giving of "tangible pledges" to converts would provide an easy source of criticism however much the converts themselves might appreciate this procedure.

The Bishop, I am afraid, remained unconvinced as regards the desirability of excluding Udaipur from the Mission's crusade during the rest of the minority. He repeated his statement that spiritual ministrations must be constant and he left with me an essay about "Liberty of Conscience and Freedom of Religion", which I attach to this note. He said that, although

he realised there might be some practical difficulties such as I had suggested, it was unfair to the people to deprive them of their liberty of conscience and their right to change their religion, and he thought that the Ruler, when he got his powers, should be duly grateful for the benefits conferred by the Mission on his subjects.

I told him that I would make a note of our conversation and inform His Excellency and that we would again take the A. G. G. into consultation. The Bishop said that he hoped a decision favourable to him would be arrived at as soon as possible.

2. It does not seem to me that there is any strong ground for departing from our previous conclusions. The A. G. G. should be given a copy of this note for favour of comments. In the meantime P. S. V. should see.

B. GLANCY.
20-7-36.

I agree with Political Secretary.

LINLITHGOW.
23-7-36.

Copy of demi-official letter No. F.233-P-36, dated the 5th August 1936, from the Joint Secretary to the Government of India, Foreign and Political Department, to Lt.-Col. A. S. Meek, Agent to the Governor-General, Eastern States.

Please refer to paragraph 4 of my demi-official letter No. F.233-P-36, dated the 17th July 1936.

2. I am desired to forward a copy of a notice recorded by the Political Secretary after his interview with the Roman Catholic Bishop of Ranchi on the 20th July 1936, and to say that the Government of India do not find in the Bishop's representation any good ground for departing from their previous conclusions. They will, however, be glad to receive your comments on the note as well as on the proposals mentioned in my demi-official letter under reference.

Copy of confidential demi-official letter No. F.751-JMS-35, dated the 24th August 1936, from Lt.-Col. A. S. Meek, Agent to the Governor-General, Eastern States Agency, to Hon'ble Sir Bertrand Glancy, Secretary to the Government of India, Political Department.

Please refer to Wylie's confidential demi-official letter No. 233-P-36, dated the 17th July 1936.

2. I concur with the views of the Government of India and suggest for their consideration, in amplification of the proposals made, that the Missionaries in the Jashpur State should confine their activities to that State, that they should be enjoined to limit their activities to bona fide subjects of the State, and that they should not be allowed to entice subjects of the Udaipur State into Jashpur or other States or British Indian districts.

3. I heard only yesterday from Murphy that converts in the Udaipur State are no longer under the charge of the Tapkara Mission. The mission headquarters for Udaipur State activities have been transferred to Kurdeg—a village 10 miles east of Tapkara and 5 miles inside the Ranchi district.

I send a map to show this position and on it I mark in red the mission stations in the Jashpur State. This is clearly a move to render supervision of missionary activities in Udaipur more difficult. Kurdeg is 20 miles from the Udaipur border but this distance means very little to aboriginals who are reported to be visiting the new headquarters frequently. It is also stated by the Superintendent of Jashpur that a number of Udaipur converts have sent their children to Kurdeg to be educated. This is being verified.

4. The possibility of the Uraon population having some grievance was prominently in my mind during my original enquiry and at page 3 of my report of 20th April 1936 will be found the answer to this point. Murphy found on his visit to the area affected that the people had no complaints either against the revenue assessment or the State officials.

5. Please now refer to Corfield's demi-official letter No. F.233-P-36, dated the 5th August 1936, in which I have been asked for my comments on the note recorded by you, after your interview with the Bishop of Ranchi. My report covers the matter of the Bishop's case and he merely repeated to you what he had said to me. I will however comment on certain of his remarks :

(a) "That the Mission had not gone out of their way to encourage converts from Udaipur".

(i) The evidence shows that catechists and missionaries invaded Udaipur. In paragraph 3 at page 4 of my report of 20th April 1936 I showed that the movement began in 1929, when the State expelled a Jesuit preacher. Murphy has now reported that this man, Masihdas, came from Tapkara to Pita Amba in Udaipur, and that he was expelled from the State under the orders of the Central Provinces Government. In 1934 he returned to the village of Pita Amba and since then loans have been granted to converts. Last year the campaign was pursued with greater vigour and Masihdas toured numerous villages inducing people to obtain loans. A force of 200 preachers then invaded Udaipur mobilised from many mission stations.

(ii) As recently as the 21st July the Superintendent of the Udaipur State reported to Murphy that between 40 and 50 young men and boys of the Udaipur State were given a three weeks course in Christianity at Tapkara at the beginning of last April. At the end of this period they were all sent back to their villages with instructions to teach Christianity. For this work each was paid at the rate of Rs. 4 a month. This report has been personally verified by the Superintendent of Police of the State.

(b) "That tangible pledges had been given but these were of trifling value".

Many aborigines never handle money and village purchases are made by barter. A sum of Rs. 3 is a considerable sum to such people.

(c) "At present in consequence of the orders recently passed no actual mission activities were going on in the Udaipur State".

This statement is untrue. Missioners have been withdrawn but the latest reports show that there is strong indirect activity and that the Mission will not now relax its efforts to secure its purpose.

(d) "Although some time back, the Christians residing in Udaipur had had cause to complain of some oppressive treatment from the State officials, there has during the last few months been considerable improvement in this matter".

These allegations are conveniently vague and unsubstantiated, and almost certainly incorrect. Murphy found that none of the people had any grievances when he paid a surprise visit to the affected area.

- (e) The Bishop said that it was essential in the interests of the Christians of Udaipur that they should have constant religious teaching, etc., from priests and others; he, therefore, requested that catechists should be allowed to reside in the State and that priests should be permitted whenever it might be necessary”.

As I have shown, superficial conversion on a considerable scale has been undertaken since last March, and I am of opinion that this has been done with the express object of establishing the Mission for all time in Udaipur State.

- (f) “He also stated that it was carefully enjoined on all members of the Mission (including catechists, etc.) that they should do nothing to undermine the loyalty of a subject to his Ruler”.

Murphy heard on all sides when he visited the State in March last that the Christians were the least tractable subjects of Udaipur and that they were frequently the spokesmen in all complaints genuine and frivolous.

6. While I entirely agree with you that the Roman Catholic Mission should be instructed to leave Udaipur completely out of the field of their activities during the period of minority administration, I feel that the Jesuits will follow the doctrine they have applied throughout history that the end justifies the means, and that having applied themselves to the conversion of this State they will leave no stone unturned to secure their purpose and to defeat any that the Government of India may enunciate in their restraint.

7. I must add a point I omitted to mention in my official report. After the disturbances in the Jashpur State the Political Agent, with the approval of the Local Government, expelled the Lutheran pastors from Jashpur. They are not now allowed to reside in that State but they are allowed to go into the State for ministration.

Copy of demi-official letter, dated the 8th September 1936, from the Private Secretary to the Viceroy, to Hon'ble Sir Bertrand Glancy, Secretary to the Government of India, Political Department.

As suggested by you I showed the Bishop's letter (copy of which I enclose for reference) to His Excellency and said that I proposed to reply that he had better approach the A. G. G., Eastern States.

2. His Excellency tells me that he was in fact non-committal with the Bishop. He informed him that he fully appreciated that the Bishop might find difficulty on grounds of conscience in accepting in full the proposition that he and his agents should have nothing to do with any person in Udaipur. But he tells me that he also indicated to the Bishop that he did not wish to deceive him and that he was conscious himself that it might be quite impossible to reach an arrangement between the Government of India and his Church which the Bishop could accept, and that if so there would be nothing for it but for matters to take their course.

3. His Excellency, in the light of the Bishop's letter, asks me to say however that he thinks the A. G. G. should let the State know in whatever way is proper that they must walk very carefully, that there must be no bullying of people who have accepted Christianity, and that it is indeed in their own interests to avoid any difficulties over such matters. Perhaps you would arrange for the necessary communication to be made to Meek, to whom also you may care to send copies of this correspondence?

Copy of demi-official letter, dated the 2nd September 1936, from the Bishop of Ranchi to the Secretary to the Viceroy

I am writing to you for advice in connection with the question of Udaipur.

I was very favourably impressed by the attitude taken by His Excellency the Viceroy on the occasion of my interview in Ranchi. After that interview I began to entertain very serious hopes that as His Excellency put it a solution would soon be found that would be acceptable to me in conscience.

But the more this question is kept dragging on, the more delicate the situation becomes for the new Christians: the darogas and even the Superintendent of the State himself are bringing pressure to bear upon them with renewed intensity. Threats of confiscation and of expulsion are of frequent occurrence in several villages; in some parts the Christians are forbidden to gather on Sundays; others are incessantly urged to withdraw their children from the Catholic school they attend in British territory: others are harassed in many other ways including violence.

Now I do not know to whom to apply first to obtain redress on behalf of the Christians who have to bear the brunt of what is little short of persecution; next to secure that the solution of the whole problem be expedited so that my missionaries may soon be permitted to visit the Christians and instruct them and minister to them.

I think the best is to apply to the Political Secretary. However, I would be glad to have your advice on this point. You have been so very kind to me throughout this delicate transaction that I trust you will not mind my asking you more advice in a question which concerns the liberty of conscience of so many souls.

I shall ever be grateful for your kindness.

Copy of demi-official letter, dated the 8th September 1936, from the Private Secretary to the Viceroy to Rt. Revd. O. Sevrin, Bishop of Ranchi

I have delayed replying to your letter of 2nd September, which I received only on the 6th, so that I might have an opportunity of talking informally to Sir B. Glancy. As a result and in the light of discussion with him, I think much the best thing if I might suggest it would be that you should approach the A. G. G. direct, and bring to his notice the facts referred to in your letter to me. He may not, I am well aware, be able on all points to see matters from the same angle as you do yourself, but you can, I am sure, rely upon him to give a fair and courteous hearing to any representations that you make and in so far as there is any ground for complaint with which he can deal, to do all in his power to assist you.

Copy of letter No. F.233-P-36, dated the 23rd September 1936, from the Joint Secretary to the Government of India, in the Foreign and Political Department, to the Agent to the Governor-General, Eastern States

I am directed to refer to your letter No. F.751-JMS-35, dated the 20th April 1936, and to say that the Government of India have given careful consideration to your report and agree that the activities of the Jesuit Mission in the Udaipur State are to be deprecated, especially at the present time when it is the duty of Government to administer the State in this respect on the lines on which it would be administered if its Ruler were not a minor. The methods of procedure favoured by the Mission and in particular their practice of encouraging conversion by means of giving loans have created an unfortunate impression on the minds of the Government of India, who have, after mature consideration, decided that Missionary enterprise should not be allowed to develop in the Udaipur State so long as the minority administration lasts.

2. The Government of India consider that, in addition to the action already taken by you, such Mission stations as, you are satisfied, are in close touch with converts from the Udaipur State, should be asked to supply the State authorities and the Political Agent with a complete list of the missionaries they employ and to notify all changes and additions in the future. Simultaneously each missionary, etc., should be asked to confine his activities to the State in which he resides and to give an undertaking that he will abstain from any action which is calculated to undermine the loyalty of any State subject to his Ruler. It should also be arranged that all persons who are authorised to make converts should maintain a register, which would be open to the inspection of the State and local Political authorities, showing in the case of each new convert his name, his father's name, his caste, birth place, present residence and the date and place of his conversion. In this register a record should also be made of any material benefits given to converts at the time of their conversion and copies of relevant entries in such registers should be available on demand by the State or by the local Political authorities. Failure to comply with these requests would render the offender liable to expulsion from the State, in which his Mission station is situated.

If an examination of these registers indicates in due course that the purpose in view is not being achieved, the Government of India would be prepared to consider the advisability of imposing further restrictions.

3. I am to add, that if you see no objection, it might be suggested to the Superintendent, Jashpur State, that remedial action should embrace a wider field than the removal of grievances, if any, and might extend to some plans for rural uplift such as would tend to divert attention from the purely tangible advantages of conversion. This suggestion might also be made to other States where, in your opinion, it could usefully be adopted.

4. The Government of India will be glad to receive, until further orders, half-yearly reports on the working of these arrangements commencing from the 1st January 1937.

Copy of demi-official letter, dated the 3rd October 1936, from the Joint Secretary to the Government of India, Foreign and Political Department, to Lt.-Col. Meek, Agent to the Governor-General, Eastern States Agency.

With reference to the correspondence resting with this department official letter No. F.233-P-36, dated the 23rd September 1936, I am desired to forward for your information, a copy of the correspondence cited in the foot-note * and to request that, if you see no objection, instructions on the lines desired by His Excellency the Viceroy may be conveyed to the Superintendent, Udaipur State, in such manner as you think best.

2. The map of the Jashpur State received with your demi-official letter No. F.751-JMS, dated the 24th August 1936, is returned with thanks.

Copy of letter, dated Ranchi, the 21st November 1936, from the Bishop of Ranchi, to the Viceroy of India

On the occasion of your visit to Ranchi and of the interview you granted me on the 29th July 1936 you were so kind as to allow me to expose briefly to Your Excellency the special difficulties which had arisen between my Mission and the Agent to the Governor-General, Eastern States, with regard to the spontaneous conversion to Christianity of several thousands of aborigines of the Udaipur and Raigarh States, and you very graciously gave me to understand that you would use your influence towards bringing about an equitable settlement.

Great was my hope, therefore, that a solution would be found which be acceptable to my conscience, but the bitterer was my disappointment when, on the 9th October, I received from the A. G. G. what purports to be communication of the orders of the Government of India on the subject of the supposed activity of my Mission in the State of Udaipur.

The implications which the said communication contains, and the consequent measures therein formulated, are so offensive as to be hardly believable. According to this document it would be the intention of the Government to have us treated as political suspects and dangerous underhand schemers; whose word can in no way be relied on; who must be fettered and followed up, as public wrong-doers are, by the State officials high and low; who are so little to be trusted that a threat of summary expulsion must ever hang over their heads.

If Your Excellency will kindly peruse this document, a copy of which I enclose herewith, you will realise how difficult it is for me to believe that this can be the last word on the subject on the part of Government who has ever dealt with us with fairness and justice and to whom we, on our side, have ever been staunchly loyal. Yet, I must needs assume that the said communication outlines in a substantially correct manner the policy which the Government intends to follow henceforth. This is why I now come to lay my most earnest appeal before Your Excellency.

*1. D. O. letter from the Private Secretary to His Excellency the Viceroy, dated the 8th September 1936, to the Secretary to the Government of India, Political Department. (Pages 45 ante).

2. D. O. letter from the Private Secretary to His Excellency the Viceroy, dated the 8th September 1936, to the Bishop of Ranchi. (Page 46 ante).

I shall not here, before Your Excellency, cover once more the ground already gone over, but I beg to declare most emphatically and with full knowledge of all the circumstances of the case that the Agent to the Governor-General, has totally misrepresented my Missionaries, either because he based his views on false reports, or because he failed to comprehend the actual facts, or owing to both causes. It is by no means my intention to impugn the good faith or veracity of this distinguished servant of the Government, but only to affirm that his findings and conclusions constitute objectively a miscarriage of justice in which the fair name of British administration is deeply involved.

The stand taken all along by the A. G. G. in this Udaipur affair has been, and is still, though unknown to him no doubt, the cause of untold sufferings being inflicted on the poor aborigines concerned. The recent happenings in that country, and I am in a position to substantiate the facts, make harrowing reading and point to a ruthless and systematic determination on the part of the A. G. G.'s subordinates to stamp out all traces of Christianity, regardless of the most elementary human rights.

It is, therefore, as much on behalf of these helpless and down-trodden aborigines as on behalf of my Missionaries and myself that I appeal to Your Excellency, as to the highest authority in the land, for fair treatment and justice for the reconsideration of the orders of the Government of India as embodied in the A. G. G.'s communication to me of the 9th October 1936.

Copy of letter No. F.751-JMS-35, dated the 9th October 1936, from Lieut.-Colonel A. S. Meek, Agent to the Governor-General, Eastern States, to the Bishop of Ranchi

I have the honour to communicate to you the orders of the Government of India in the matter of the report which I made to them on the subject of the activity of Your Lordship's mission in the Udaipur State. No doubt you will receive a separate communication on this subject from the Government of Bihar in so far as the representation which you made to the Government of India is concerned. It rests with me now only to make known to you what the orders of the Government are in so far as their execution depends upon me.

2. The Government of India have approved of all the action taken by me in the restriction of the activities of the Mission in the Udaipur State and they have intimated their decision that Missionary enterprise shall not be allowed to develop in this State so long as the minority administration lasts.

3. Further I have to intimate to you that the Government of India consider that, in addition to the action already taken by me, such mission stations in Jashpur as appear to me to be in close touch with converts from the Udaipur State should be required to supply to the State authorities and to the Political Agent a complete list of the missionaries whom they employ and to notify all changes and additions in the future. Simultaneously each missionary—in this term I include priests and catechists—will be required to confine his activities to the State in which he resides and to give an undertaking that he will abstain from any action which is calculated to undermine

the loyalty of any State subject to his Ruler. This undertaking should be in writing and I request that Your Lordship will kindly send a copy of it in each case to the Political Agent for record in his office. I have also to make request to you, under the orders of the Government of India, that all persons who are authorised to make converts shall maintain a register which shall be open to the inspection of the State and the Political authorities, showing in the case of each new convert his name, his father's name, his caste, birth place, present residence and the date and place of his conversion. In this register shall be made a record of any material benefits given to converts at the time of their conversion, and copies of relevant entries in such registers shall be furnished on demand by the State or by the Political authorities. Failure to comply with this request will render the missionary concerned liable to expulsion from the State.

4. In requesting you to kindly intimate to me in due course that instructions on these requirements of the Government of India have been issued, I would particularly ask you that the Mission should now desist from any attempt to proceed further with missionary activity in the Udaipur State. The orders of the Government of India that missionary enterprise in the State shall not be allowed to develop are fully clear and can admit of no possible misunderstanding and it will be my duty to take effective action to secure that they are carried out. Prior to what I can only describe as the invasion of the State by the Mission last year there was no manner of trouble between the Political authorities and yourself and I would express the very earnest hope that the former good relations be now resumed and that there may in future be no clash of interests as between us.

Noting on the above Letter.

I mentioned this case to His Excellency yesterday. In substance the A. G. G.'s communication to the Bishop of Ranchi was sufficiently correct, but he might well have been less stilted in his style. It was, for instance, hardly necessary for him to refer in his letter to the "invasion" of the State by the Mission last year. At the same time this expression was not without justification if the report is correct that a preacher, called Masihdas, systematically laid down ground-bait in Udaipur State in the form of loans to converts, and a detachment of 200 preachers then advanced on the State in order to develop the position.

I put below for His Excellency's consideration a draft reply from him to the Bishop of Ranchi. If there is no objection I should like to send copies of the correspondence confidentially to the A. G. G. and also to the Bihar Government.

B. GLANCY,
2-12-36.

P. S. V.
As proposed.

LINLITHGOW.
4-12-36.

Copy of letter, dated the 5th December 1936, from Lord Linlithgow, Viceroy of India, to the Bishop of Ranchi

I write to thank Your Lordship for your letter of the 21st of November 1936, on the subject of the difficulties which your Mission has encountered in the Eastern States. Let me assure you that it is very far from being the desire of myself or my officers to belittle the good work that your Mission has achieved, nor have I the slightest wish that any form of restrictions beyond those which practical considerations appear to demand should be imposed on the Mission's activities. But, while I fully sympathise with Your Lordship's difficulties, I trust that you will not fail to appreciate my own.

In regard to Udaipur, this State is, as you are well aware, under minority administration. There is, I think, no denying that, if any movement in the nature of mass conversion is to take place in an Indian State, the most appropriate time for such a movement to occur is when the Ruler of the State has the power to decide for himself what attitude he should adopt towards a development that intimately concerns his subjects and himself. Moreover there appear to be good reasons in the ultimate interests of the Mission itself for abstaining from any marked extension of missionary activities in a State of which the Ruler is still a minor : it would be no difficult matter for persons who were so disposed to prejudice the Ruler, once he assumed his powers, against sudden and substantial changes that had taken place during his minority in the beliefs and professions of his people, especially if it could be shown that these changes were not unconnected with material inducements in the form of tangible pledges conferred on the individuals concerned. Consequently, after giving Your Lordship's letter my most careful consideration, it is still my opinion that any further development of missionary enterprise in the Udaipur State should be avoided until the period of the minority is over. I hope and believe that in the meantime your Mission will be able to find ample scope for its beneficent labours in other fields.

So far as concerns the work of the Mission in other States, I trust that the procedure which my Agent has indicated in his letter will give rise to no serious inconvenience. For I understand from the account which my Political Secretary gave me of his interview with you that you informed him that registers on the lines of those mentioned by Colonel Meek are already maintained by the Mission, that there would be no difficulty in providing for the inspection of these registers by the State or Political authorities or in supplying extracts when required, and that it is already carefully enjoined on all members of the Mission that they should do nothing whatsoever to undermine the loyalty of a subject to his Ruler.

I have noted with much pleasure that it is by no means Your Lordship's intention to impugn the good faith of my Agent in the Eastern States, and I fully share the hope which he has expressed that the former good relations between the Mission and the Political authorities may henceforward be restored.

Copy of letter No. F.E.3-1-37, dated the 15th April 1937, from Lieutenant-Colonel H. W. C. Robson, O.B.E., Resident for the Eastern States, to the Secretary to His Excellency the Crown Representative, Simla

I have the honour to invite a reference to the correspondence resting with my predecessor's letter No. F.E.3-1-37 of the 24th March 1937, on the above subject and to submit an interim report for the period ending the 31st

December 1936. A further report will be submitted on receipt of a reply from the Political Agent, Chhattisgarh States, who has been asked for some further information.

2. *Udaipur State*.—The Mission station at Tapkara in the Jashpur State was asked to submit a list of the missionaries and to notify all changes and additions. They replied that no records are now maintained there as instructions have been received for that station to cease activities as regards the Udaipur State. The Superintendent reports, however, that missionary activities continue in the eastern portion of the State adjoining Jashpur and that these are controlled from the Kurdeg Mission Station at Khalijore in Bihar. Villagers are being trained in Khalijore in increasing numbers as preachers and catechists, and special efforts are being made to win over young people. A school is maintained, and under the guise of education, attempts are made to convert them to Christianity. Pressure continues to be brought by Khalijore agents on the people who have taken loans to repay them or become active Christians. The Kurdeg Mission has very recently expressed its willingness to keep registers of converts, to supply a list of missionaries and to notify changes and additions. Notwithstanding the measures already taken, the Superintendent of Udaipur is still of the opinion that Christianity is steadily pushing its way into the State.

3. *Jashpur State*.—The Jesuit Mission at Gholeng has produced lists of their missionaries and catechists, but the Political Agent has not reported whether registers of converts are being maintained or whether any undertakings have been demanded or received from the missionaries. A further statement is being called for from him.

The German Evangelical Lutheran Mission has supplied a list showing three names of mission workers.

4. The most disturbing feature which has recently come to light is the shifting of the base for missionary activity in Udaipur from Tapkara in Jashpur State to the Kurdeg Mission at Khalijore in Bihar, and the obvious inference is that this has been done to evade the orders already issued by Government. It would be difficult for the Political Agent or the local State authorities to inspect such registers as may be maintained at Khalijore and I would point out that the penalty for non-observance of Government orders to keep up registers of converts, viz., expulsion from the State, cannot apply to Khalijore. I suggest that the only remedy is the issue of orders by Government through the Local Government for this Mission to cease its activities in the Udaipur State and I would enquire whether it would not be possible to refuse entry into any State to any missionary from Khalijore. Although the information at present available to me is not complete, it seems nevertheless apparent that the measures already taken have not been successful in meeting the situation.

5. Pending a more detailed report and recommendations on the Gangpur and Jashpur States as promised in Colonel Meek's letter No. F.751-JMS-35, dated the 20th April 1936, there seems to be no reason why the measures in force in Udaipur should not apply to these States also. I have asked the Political Agents whether it would be possible to adopt a generous policy in the granting of taccavi loans, as it seems to me that this might more quickly and effectively counteract the mission activities than the development of rural uplift in which the missions seem to have obtained such a start that it would take years to catch up.

6. The Political Agent, Chhattisgarh States, reports that he was recently visited by the Maharaja of Surguja, who enquired anxiously what measures were being taken to combat the spread of Christianity in Jashpur and Udaipur. He is very apprehensive lest his State should be the next to suffer from the attacks of the Jesuits. He is being asked to keep the Agency informed of all activities of this nature as soon as they come to his notice.

Noting on the above Letter.

I see that the Kurdeg Mission has agreed to keep registers of converts, to supply lists of missionaries and to notify changes and additions. It is difficult therefore to accept at present the Resident's inference that missionary activity has been shifted to Kurdeg in order to "evade the orders already issued by Government". I suggest that the Resident could arrange with the Bihar Government that no objection would be raised if the Political Agent or the State authorities inspected these registers from time to time. In the light of the information so obtained and the lists supplied by the Mission the Resident could make sure whether missionary enterprise was developing in the Udaipur State or not. If it is so developing, it will be necessary to forbid entry to missionaries except for a few specified persons sufficient to minister to existing converts.

2. We may also ask the Resident if he has obtained any direct evidence of pressure to repay loans and whether he anticipates that this pressure can be alleviated by the *taccavi* loans which he suggests.

3. A further report in regard to Gangpur and Jashpur may be awaited. The administrations in these States are also under minority and, provided similar evidence is forthcoming, such measures as would be justified in the case of Udaipur can also be adopted in these two cases.

Political Secretary may wish to mention this case to His Excellency.

C. L. CORFIELD,

Jt. Secy.

3-5-37.

Pol. Secy.

I have informed His Excellency of the position. He approves the action proposed. He has received no further letter from the Bishop of Ranchi.

As regards Gangpur and Jashpur I think that these both differ from Udaipur in that they were not virgin fields for missionary enterprise at the time when their minorities started.

B. GLANCY.

11-5-37,

Copy of letter No. F.233-P-37, dated the 26th May 1937, from the Joint Secretary, Political Department, to the Resident for the Eastern States

I am directed to refer to your letter No. F.E.3-1-37, dated the 15th April 1937, and to say that, as the Kurdeg Mission has expressed its willingness to keep registers of converts, to supply list of missionaries and to notify changes and additions, the Crown Representative would hesitate as yet to accept the inference that missionary activity has been shifted to Kurdeg in order to evade the orders already issued by Government. I am, however, to suggest that you should approach the Bihar Government so as to ensure that there would be no objection to the Political Agent or the State authorities inspecting these registers from time to time. In the light of the information so obtained and the lists supplied by the Mission, it should be possible to arrive at a definite conclusion whether missionary enterprise is developing in the Udaipur State or not. If this is found to be the case, it may be necessary to forbid missionaries entering the State except for a few specified persons sufficient to minister to existing converts.

2. As regards Gangpur and Jashpur it is understood that both these States differ from Udaipur in that they were not virgin fields for missionary enterprise at the time when their minorities started, in which case exactly the same measures as prove justified in the case of Udaipur could hardly be adopted there also.

3. I am also to ask if you have obtained any direct evidence of pressure to repay loans and whether you anticipate that this pressure can be alleviated by the *taccavi* loans which you suggest.

